Serfoji Rajah 1817

THE GEOGRAPHY AND ANTIQUITIES OF ITHACA.

DEDICATED, BY PERMISSION, TO

THE KING.

BY

WILLIAM GELL, ESQ. M. A. F. R. S. F. S. A.

AND MEMBER OF THE SOCIETY OF DILETTANTI.

Νηπιος εις ω ξειν η τηλοθεν ειληλουθας
Ει δη τηνδε τε γαιαν ανειρεαι ουδε τε λιην
Ουτω νωνυμος εςιν ισασι δε μιν μαλα πολλοι.

Ac nos, quod maxime debet, patria nostra delectat, cujus rei tanta est vis, tanta natura, ut Ithacam illam in asperrimis Saxulis, tanquam nidum adfixam sapientissimus vir immortalitati anteponeret. CICERO.

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TO

THE KING'S MOST EXCELLENT MAJESTY.

SIRE,

IN presuming to avail myself of the permission, by which I am enabled to lay the following pages at Your Majesty's feet, I am not a little encouraged by the hope, that the description of an island, exalted solely by the virtue and valour of its Prince, may not be entirely uninteresting to a Monarch, who, by the success of His arms, and the wisdom of His counsels, has extended the influence of Britain to every quarter of the globe.

I am, Sire,

Your Majesty's

Most dutiful servant,

And faithful subject,

WILLIAM GELL.

THE GEOGRAPHY AND ANTIQUITIES OF ITHACA.

CHAP. I.

HOMER—VENETIAN GEOGRAPHERS—MEDALS.

IN an age of investigation and research like the present, it is remarkable that while the Iliad and the scene of its battles have excited such particular attention, little or no recent information has been offered to the public on the subject of Ithaca, the theatre of the principal action of the Odyssey and the kingdom of its hero. The object of the following sheets is to give a short account of that interesting island, and to point out more particularly those features which may appear to have been described in the poem.

These descriptions occur so rarely in the Odyssey, that

it is almost impossible to form from them any distinct notions of the geography of the country; yet when the island is actually surveyed, the mind cannot but be struck with the numerous coincidences and general similarity of the present Ithaca to the ancient kingdom of Ulysses.

It was probably from these circumstances that some authors have supposed Homer an inhabitant if not a native of Ithaca; while others, following the common report of antiquity, have made the poet an Asiatic, and deterred from farther enquiry by one line of difficult explication, have supposed that, from want of knowledge, he was unable to give more copious or more accurate information on the subject.

The exalted mind of Homer regarded not what was confined to his own person, while engaged in celebrating the exploits of the confederate chieftains of Greece, and having conceived the plan of those poems which operated, in after ages, so beneficially on their posterity, by shewing the advantages of union against a foreign enemy, he did not impair the dignity of his subject, by descending to the mention of his own family and birth-place. To his sublimity of

thought and simplicity of intention, may be ascribed the total silence of the poet on all that related to his own character and situation in life; an omission which has opened a wide field of discussion to critics, and of contest between countries, claiming each the glory of having given birth to this transcendant genius. At a distance of near three thousand years,[1] no rashness of conjecture, in a case like this, can be justified, nor would the limits of this work allow a regular comparison of authorities; but truth, as well as brevity, may, perhaps, be most effectually consulted, by following the almost universal consent of the best judges of antiquity, and placing the poet either in one of the larger islands of the Ægean Sea, or on the coast of Asia Minor;[2] a situation undoubtedly the most favourable for the acquisition of that general knowledge, which, in all ages, has endeared the works of Homer as the most instructive and most delightful of human compositions.

The Grecians, from the first ages of their history, had considerable intercourse with Ægypt and Phœnicia, coun-

[1] Paterculus and Corn. Nepos. Herodotus.

[2] Cicero. Tusq. Q. l. 5, c. 5, Strabo, lib. 10. Plutarch. Lycurgi Vita.

tries which, at a very early period, were distinguished not only by their cultivation and the elegant arts, but by their navigation, commerce, and colonial settlements. The enterprising traders of those nations, through channels which were afterwards obstructed by the inroads of Scythians and other barbarous tribes, having obtained the rich commodities of the east, conveyed them first to the islands, and then to the continent of Greece. A commercial intercourse, thus established, introduced a taste for the polite arts among the Islands and along the Asiatic coast; their poetry became more harmonious, while their sources of knowledge were increased; travellers in Ægypt and Phœnicia would naturally bring home some account of the civilization and internal disposition of the countries they visited, and the quick comprehension of the Greek would catch and apply them to the improvement of his own. Among this people, then, a genius like that of Homer, endowed with powers so unequalled, found, in the narratives of his adventurous countrymen, materials the best adapted to charm, to interest, and to instruct his hearers. The information he could thus collect, was such as no other situation offered; and

the peculiar advantages of a residence in a maritime country gave him opportunities of more accurate observation in travelling, whence he doubtless drew that fund of invariably just and appropriate epithets; the merit of which no one can fairly appreciate, who has not consulted the Iliad and Odyssey in the places they describe.

The celebrated invasion of Asia Minor, by the Greeks, under Agamemnon, would naturally be the favourite theme of poetry in the neighbourhood of its action, and the applause and honours with which the bard of the Iliad was received, would lead him like his wandering brothers from isle to isle and from court to court, would fill his memory with a succession of picturesque objects, and form that strength of moral reflection which a life thus spent would be likely to produce in a manly and exalted mind.

In the two poems of Homer no difference occurs so striking, as that between the incidents of the Iliad and those of the Odyssey; the dissentions and combats of the first are nothing more than historical matters of fact, with little or no aid from the fancy of the poet, and as such, have been generally referred to as the commencement of

history. The events related in the Odyssey, at least many of the incidents attending the wanderings of Ulysses, are evidently out of the course of nature, and owe their existence to common report or to the invention of Homer himself. For whatever the materials were, on which the poem was grounded, the main incident shews that they must have been scanty and obscure.

The Iliad comprehending a vast number of characters drawn from all parts, and from the chief families of Greece, its author was obliged to court the general approbation by a due attention to accredited history, and while every nation held its own legendary story of the Trojan war, and expected truth in the descriptions of the poem, the confined scene of its action precluded all extraordinary fancies like those of the Odyssey. The situation of Ithaca, in sight of the continent of Greece, would, in a still greater degree, render necessary a strict adherence to truth in local descriptions of a spot, accessible without fatigue, where no danger attended the gratification of curiosity, and where imposture might be so easily detected.

The same cause however which would prohibit the ex-

ercise of imagination, with respect to the geography of the Odyssey, tends to encourage it in interpreting the voyages of Ulysses, into whose history we may suppose, from our previous knowledge of the powers and disposition of Homer, all accounts of the most distant nations would be carefully and appropriately introduced, wherever an appearance of truth, or real entertainment, required any incidents from the copious sources of his own information or fancy, to fill up and adorn the narrative. The ten years which elapsed during the wanderings of Ulysses could scarcely fail to carry him to the utmost limits of the then known world, and would afford, to the poet, frequent opportunities for uniting the improvement with the delight of his hearers and of inculcating instructive allegories applicable to the situation of his countrymen.

In the course of the travels of Homer, Ithaca, which, from the singular excellence of its port, must always have been a place of commerce, would probably attract his notice; his residence might be protracted by the hospitality of some descendant of Ulysses; the mention made of him in the poet's story would awake the recollection of his

countrymen, and the intervals of the song might be filled with the marvels of his adventures, with the description of his return, and circumstantial relations of the art and valour by which he recovered his dominion. Gratitude towards his family, as well as the peculiar interest of the tale, might have induced Homer to construct on this foundation the second prodigy of his genius; the conversation of the islanders would supply anecdotes of their hero in abundance; his own geographical knowledge might correct or heighten their report of his distant dangers, and his observation of existing circumstances in Ithaca might turn his attention to the dangers of immoderate commercial aggrandisement, and draw from him those expressions of abhorrence of the sea which in a manner characterise the Odyssey.[1]

The confirmation of the justice of this principle, applied to the island in question, will not be the most unpleasing feature in the present survey; and while every day witnesses some new tract of land lost to cultivation, some new countryman, quitting his cottage for the lucrative though

[1] 8 Odyss. l. 138.

perilous life of the sea, the modern inhabitants of Ithaca may have to regret their inattention to the admonitions of Homer. The present work may adduce, by a simple and correct survey of the island, coincidences in its geography, in its natural productions and moral state, before unnoticed. Some will be directly pointed out; the fancy or ingenuity of the reader may be employed in tracing others; the mind familiar with the imagery of the Odyssey will recognise with satisfaction the scenes themselves; and this volume is offered to the public, not entirely without hopes of vindicating the poem of Homer from the scepticism of those critics who imagine that the Odyssey is a mere poetical composition, unsupported by history, and unconnected with the localities of any particular situation.

Some have asserted that, in the comparison of places now existing with the descriptions of Homer, we ought not to expect coincidence in minute details; yet it seems only by these that the kingdom of Ulysses, or any other, can be identified, as, if such an idea be admitted, every small and rocky island in the Ionian Sea, containing a good port,

might, with equal plausibility, assume the appellation of Ithaca.

The Venetian geographers have in a great degree contributed to raise those doubts which have existed on the identity of the modern with the ancient Ithaca, by giving, in their charts, the name of Val di Compare to the island. That name is however totally unknown in the country, where the isle is invariably called Ithaca by the upper ranks, and Theaki by the vulgar. The Venetians have equally corrupted the name of almost every place in Greece; yet, as the natives of Epactos or Naupactos never heard of Lepeuto, those of Zacynthos of Zante, or the Athenians of Settines, it would be as unfair to rob Ithaca of its name on such authority, as it would be to assert that no such island existed, because no tolerable representation of its form can be found in the Venetian surveys.

The rare medals of the Island, of which three are represented in the title-page, might be adduced as a proof that the name of Ithaca was not lost during the reigns of the Roman emperors. They have the head of Ulysses, recognised by the pileum, or pointed cap, while the reverse

of one presents the figure of a cock, the emblem of his vigilance, with the legend ΙΘΑΚΩΝ. A few of these medals are preserved in the cabinets of the curious, and one also, with the cock, found in the island, is in the possession of Signor Zavo, of Bathi. The uppermost coin is in the collection of Dr. Hunter; the second is copied from Newman, and the third is the property of R. P. Knight, Esq.

Several inscriptions, which will be hereafter produced, will tend to the confirmation of the idea that Ithaca was inhabited about the time when the Romans were masters of Greece; yet there is every reason to believe that few, if any, of the present proprietors of the soil are descended from ancestors who had long resided successively in the island. Even those who lived, at the time of Ulysses, in Ithaca, seem to have been on the point of emigrating to Argos,[1] and no chief remained, after the second in descent from that hero, worthy of being recorded in history. It appears that the isle has been twice colonised from Cephallonia in modern times, and I was informed that a grant had been made by the Venetians, entitling each settler in Ithaca

[1] Speech of Menelaus to Telemachus.

to as much land as his circumstances would enable him to cultivate.

It may perhaps be necessary to mention the principal authors who have written on the subject of Ithaca in modern times. Sir George Wheeler mentions the island, and pretends that the town was called Dolichia, in which he says the opinion of Strabo agrees with his own. He affirms that Theachi is Dulichium, for it is too large for the Island of Ithaca mentioned by Strabo, which was eighty stadia in circuit, and supposes the rock of Aotaco to be the true Ithaca, without recollecting that Aotaco has not half the magnitude which Strabo assigns to that island. His account is evidently taken from another person, and he does not even hint at an excursion to Ithaca. M. Le Chevalier has also given a long poetical description of the island, which, as he did not touch at Bathi, he has put into the mouth of a Greek sailor, whose account, even supposing it possible that a native could have delivered it, is absolutely too absurd to require refutation. Among other circumstances, the Greek relates that he has frequently stood on the ruins of the palace of Ulysses, while his eye ranged over

the island of Zante. Unfortunately a very lofty mountain in Cephallonia, totally excludes the whole of Zante from the ruins. The views also must have been made by the bookseller, for they do not bear even the most distant resemblance to the place, and it is wonderful that M. Le Chevalier should have suffered a work of such merit to have been disgraced by the introduction of such fabrications.

I have to regret that my observation for the latitude of Ithaca was made on the day of my departure from the island, and with an horizon so ill-defined, that no great dependance can be placed upon it. It is right, however, to state the fact, as, though the latitude by my observation nearly agrees with that in which Ithaca would have been placed by a system of triangles from known stations on the continent of Greece, yet it is so different from the position usually assigned to it in maps, that its accuracy is very questionable. It was impossible to rectify the mistake, as there is no observation for the latitude of Ithaca, or of any place within sight from it, among the records of the Admiralty, a convincing proof that the place has been very

little known to our seamen. It was useless to consult D'Anville, who has failed particularly in his representation of the Ionian isles, while the maps of M. Le Chevalier differ from each other eight geographic miles in the latitude of Samo.

The latitude, however, is of no consequence to the details of the island, the map of which, I am persuaded, will be found not only accurate, but more minutely faithful than any specimen which has yet been presented to the public of foreign geography. Not to mention the great number of angles by which the map is laid down, its value arises from the actual delineation of the shape and nature of the ground upon the original draft, while on the spot. There are, nevertheless, two small parts which I was unable to examine so scrupulously as the rest. One is the coast close to Cape Melrisi, and the other a little portion of the northern shore, behind Mount Araconlia. It is necessary to speak of an island placed in the map of M. Le Chevalier at the southern entry of the channel between Cephallonia and Ithaca. No such island exists.

CHAP. II.

LANDING AT ITHACA—ROCK KORAX—AND FOUNT OF ARETHUSA.

IN the spring of the year 1806 I set out in a Zantiote boat, in company with two English gentlemen, Mr. Raikes and Mr. Dodwell, from the coast of the Morea, for the purpose of visiting Ithaca, and of satisfying ourselves, if possible, by a very particular examination, of the veracity or falshood of the relations of Homer on the localities of the island. The wind being light and unsteady, night came on before we had accomplished more than two-thirds of our way, when our progress became still slower; but a breeze springing up about three hours before sun-rise, carried us quickly along the coast of Cephallonia, and the morning of the eleventh of April discovered the neighbouring shore

of Ithaca, rocky, but cloathed with a profusion of flowering shrubs. As we approached the land, the fresh breeze of the morning was perfumed with their fragrance, and we distinguished the cistus mixed with the bright yellow bloom of the sphalactos, a species of cytisus common in the Levant.

As two of the party had, on a former occasion, travelled over some parts of the country, we lost no time in enquiry, but proceeded directly toward a beautiful semicircular precipice, now known by the name of Korax, or Koraka Petra, and situated near the southern extremity of the isle. In this season of the year, the sun had not yet destroyed that verdure which seldom remains after the month of April in the Mediterranean islands, and we sate down to breakfast under a shade of myrtle, mastic, and juniper. Before us lay the pretty islet of Parapegada, so called from its vicinity to the beautiful fountain which trickles from the base of the precipices of Korax. The sea was uncommonly clear, and the prospect was diversified by the numerous rocks of the Echinades, beyond which the Acarnanian mountains terminated the scene. Having finished

our repast, we resolved to spend the day in a place where interesting history was combined with such delightful scenery, and we accordingly dispatched our boat to the city, with our letters of recommendation. The southern shore of Ithaca presents a rocky, but not perpendicular, barrier to the sea. On the extreme point, a very small chapel is erected, and dedicated to St. Juanne Buarra: a few terraces have been made at a small distance above the edifice, and are capable of cultivation. Westward from this Cape of St. John, or Agiani, a little bay called Andri appears. It is safe as an anchorage during the summer months. Near it is also a spot of cultivated ground, and a church erected, in compliance with the Greek custom, by the proprietor of the soil. There is a cave above it, in the rocks, at no great distance. From the beach where we landed, which is on the eastern side of the isle, and not far from the cape, we proceeded up a very rugged path towards the precipice, till we arrived at a spot where the strata of the rocks, disposed in steps, present a curious and singular natural descent to a fountain called Pegāda, or the well frequented by the shepherds of the vicinity. The fountain is represented in

Plate I. where a figure is seen filling the trough from which the cattle drink. Behind the masonry is a cavity penetrating about ten feet into the mountain, probably made by art at some distant period, and containing a reservoir of excellent water, collected in drops from the roof and sides of the grotto. About ten yards south of the fount is the bed of a torrent, and in it has been another rock cistern. A stream rushes, in the winter, from the mountain above, having first precipitated itself from the rock, and passed in its way a number of beautiful terraces, formerly cultivated. It is impossible to visit this sequestered spot without being struck with the recollection of the Fount of Arethusa and the Rock Korax, which the poet mentions in the same line,[1] adding, that there the swine eat the sweet acorns, and drank the clear black water.

Having passed some time at the fountain, taken a drawing, and made the necessary observations on the situation of the place, we proceeded to an examination of the precipice, climbing over the terraces above the source, among shady fig-trees, which, however, did not prevent us from

[1] Odys. N. 408.

feeling the powerful effects of the mid-day sun. After a short, but fatiguing ascent, we arrived at the rock, which extends in a vast perpendicular semicircle, beautifully fringed with trees, facing to the south-east. Under the crag we found two caves of inconsiderable extent, the entrance of one of which, not difficult of access, is seen in the view of the fount. They are still the resort of sheep and goats, and in one of them are small natural receptacles for the water, covered by a stalagmitic incrustation.

These caves being at the extremity of the curve formed by the precipice, open toward the south, and present us with another accompaniment of the Fount of Arethusa' mentioned by the poet, who informs us [1] that the swineherd Eumæus left his guests in the house, whilst he, putting on a thick garment, went to sleep near the herd, under the hollow of the rock, which sheltered him from the northern blast. Now we know that the herd fed near the fount, for Minerva tells Ulysses [2] that he is to go first to Eumæus, whom he should find with the swine, near the Rock Korax and the Fount of Arethusa. As the swine then fed at the

[1] Od. line 533. [2] Od. line 408.

fountain, so it is necessary that a cavern should befound in its vicinity, and this seems to coincide, in distance and situation, with that of the poem. Near the fount also was the fold or stathmos of Eumæus,[1] for the goddess informs Ulysses that he should find his faithful servant at or above the fount.

Now the hero meets the swineherd close to the fold, which was consequently very near that source. At the top of the rock, and just above the spot where the waterfall shoots down the precipice, is at this day a stagni or pastoral dwelling, which the herdsmen of Ithaca still inhabit, on account of the water necessary for their cattle. One of these people walked on the verge of the precipice at the time of our visit to the place, and seemed so anxious to know how we had been conveyed to the spot, that his enquiries reminded us of a question probably not uncommon in the days of Homer, who more than once represents the Ithacences demanding of strangers what ship had brought them to the island, it being evident they could not come on foot. He told us that there was, on the summit where he

[1] Od. 15.

stood, a small cistern of water, and a kalybea,[1] or shepherd's hut. There are also vestiges of ancient habitations, and the place is now called Amarāthia.[2]

Convenience, as well as safety, seem to have pointed out the lofty situation of Amarāthia, as a fit place for the residence of the herdsmen of this part of the island from the earliest ages. A small source of water is a treasure in these climates, and if the inhabitants of Ithaca now select a rugged and elevated spot, to secure them from the robbers of the Echinades, it is to be recollected that the Taphian pirates were not less formidable, even in the days of Ulysses,[3] and that a residence in a solitary part of the island, far from the fortress,[4] and close to a celebrated fountain, must at all times have been dangerous, without some such security as the rocks of Korax. Indeed, there[5] can be no doubt

[1] The word kalybea is used in the same sense in the commencement of the Batrachomyomachia.

[2] It is not improbable that the name Marathia may be derived from the ancient Αμαρα, a word signifying a water-course, and corresponding with the situation.

[3] Od. O. 426. [4] Od. 17. 25.

[5] Od. 14, line 399.

that the house of Eumæus was on the top of the precipice, for Ulysses, in order to evince the truth of his story to the swineherd, desires to be thrown from the summit if his narration does not prove correct.

Near the bottom of the precipice is a curious natural gallery, about seven feet high, which is expressed in the plate. It may be fairly presumed, from the very remarkable coincidence between this place and the Homeric account, that this was the scene designated by the poet as the fountain of Arethusa, and the residence of Eumæus; and perhaps it would be impossible to find another spot which bears, at this day, so strong a resemblance to a poetic description composed at a period so very remote. There is no other fountain in this part of the island, nor any rock which bears the slightest resemblance to the Korax of Homer.

The stathmos of the good Eumæus appears to have been little different, either in use or construction, from the stagni and kalybea of the present day.[1] The poet expressly mentions that other herdsmen drove their flocks into the city

[1] Od. 17, 170.

at sun-set,[1] a custom which still prevails throughout Greece during the winter, and that was the season in which Ulysses visited Eumæus.[2] Yet Homer accounts for this deviation from the prevailing custom, by observing that he had retired from the city to avoid the suitors of Penelope. These trifling occurrences afford a strong presumption that the Ithaca of Homer was something more than the creature of his own fancy, as some have supposed it; for though the grand outline of a fable may be easily imagined, yet the consistent adaptation of minute incidents to a long and elaborate falshood, is a task of the most arduous and complicated nature.

The stathmos consisted of an inclosure formed by a thorny hedge, within which were sties of stone. There appears to have been an outer enclosure of stakes or hurdles, and the habitation, which had a vestibule, or porch, was probably within it; a description agreeing precisely with that of the kalybea and stagni of modern Greece: yet we should not be surprised at finding persons of eminence engaged in the occupations of Eumæus, for a pastoral life,

[1] Od. 17, 170. [2] Od. 17, 25.

in time of peace, was affected by the warriors of the early ages, and the gods themselves are sometimes represented as employed in the most laborious duties of servitude.

It will be seen, in the ensuing pages, how far the situation of this place agrees with that of other objects of note in the island. For the present it will be only necessary to add, that Ulysses came to the extremity of the isle to visit Eumæus,[1] and that extremity was the most southern; for Telemachus, coming from Pylos, touched at the first or southeastern[2] point of Ithaca with the same intention.[3]

[1] Od. 24, 149. [2] Od. 15, 36. [3] Od. 15, 503 and 554.

CHAP. III.

JOURNEY TO THE CAPITAL—TOMBS—PORT SARACINICO—GARDENS—ARRIVAL AT BATHI.

AS the day began to decline, we quitted a scene no less beautiful than interesting, in order to proceed to the city. We ascended by a rugged and intricate path to the top of a ridge projecting from the rocks of Korax, passing a number of terraces now covered with bushes, but once cultivated, and raised by unwearied industry on the rapid declivity. The neglect of tillage affords a strong proof of the reduced population of the island. Arriving at the summit, we were agreeably surprised by the sight of a little enclosure free from bushes, and containing the remains of antique tombs, or sarcophagi, such as are usually found in the vicinity of ancient cities in other parts of Greece. There

can be little doubt that this was the necropolis, or place of sepulture for the inhabitants of Marathia, but the workmanship of the tombs is so simple and devoid of ornament, that it would be difficult to form a probable conjecture on the period of their construction. From this place, which is now called TA MNHMATA, or the Tombs, as we were informed by some persons who were employed in gathering wild asparagus on the spot, we descended over cultivated terraces, to the bed of an occasional torrent, which, in the winter, discharges itself into a little bay, lying to the right of our path. Here again we began to ascend a second rugged projection from the mountain now called Stephanò, which, with its branches, forms almost the whole of the southern portion of the isle. From the summit we obtained the first view of the town and port of Bathi. From this point the little port of Saracinico is also seen. It is only the receptacle of small fishing boats. The engraved drawing at the commencement of this chapter, will afford a more correct idea of the spot, than can be given by a simple description. Another rough descent brought us to the confines of modern cultivation, and we found in a field an in-

considerable source. As we advanced, a more luxuriant vegetation succeeded, and a delightful mixture of corn, vineyards, olives, and fig trees, announced to us our approach to the capital of the isle. After passing a church seated on an eminence, we entered the bed of a winter torrent, the only road, or the best the country affords, beyond which even mules and asses proceed with difficulty.

The valley here opens between the hills, and near the town assumes a still more agreeable aspect, where scattered almond trees and groves of oranges at once afford fruit, shade, and fragrance, to the gardens of the inhabitants. On the left we passed the large village of Perachora, seated on a projection of Stephano bouni.

Before we entered the city, we were met by Signior Marco Zavo, at whose house we had lodged during our former visit, and who, with great hospitality, renewed his invitation. The English vice-consul also, Signior Constantino Zavo, met us in the street, and kindly accommodated part of our number in his house, adjoining that of his relation Signior Marco.

CHAP. IV.

BATHI—CEREMONIES AT THE FEAST OF THE ASCENSION—PRYTANOS—MILITARY—COMMERCE—POPULATION—DANCING—PORT—INSCRIPTION.

THE town of Bathi is situated close to the port, and extends along its eastern and part of its southern and northern shores. Though not large it is well peopled, and the street which contains the house of the Prytano and other public buildings has lately assumed a regular appearance. Frequent earthquakes have shewn the necessity of erecting the bell towers at a short distance from the churches, as their fall might involve the sacred edifices in a common ruin. The city contains about 400 houses. There is a large coffee house, frequented by the higher order of inhabitants, and though there are no regular inns, a traiteur has been lately established for the convenience of the mariners of the island.

We were present at the celebration of the feast of the Ascension, when the citizens appeared in their gayest dresses, and saluted each other in the streets with demonstrations of pleasure. As we sate at breakfast in the house of Signior Zavo, we were suddenly roused by the discharge of a gun, succeeded by a tremendous crash of pottery, which fell on the tiles, steps, and pavements, in every direction. The bells of the numerous churches commenced a most discordant jingle; colours were hoisted on every mast in the port, and a general shout of joy announced some great event. Our host informed us that the feast of the Ascension was annually commemorated in this manner at Bathi, the populace exclaiming ανεςτη ο Χριςτος, αληθινος ο Θεος, Christ is risen, the true God. The Prytano, or governor, paid visits of ceremony on the occasion to our two hosts, and shewed us every attention in his power. The Ionian republic has wisely ordered, that no person should be capable of holding this office in his native island, as he might be biassed by party or interest from the rules of justice. Our friend was of Santa Maura, and told us that he had never been compelled to any violent exertion of

his authority, and that great crimes were very unfrequent in the island.

The Prytanos is entitled to a residence in the Prytaneion, or public palace, and he is attended by a secretary and other officers, whose salaries are no great burden on the people. He is replaced at the expiration of two years.

The only military force consisted of a Russian serjeant and twelve privates, who lived in perfect harmony with the inhabitants, and are under the immediate orders of the Prytanos.

Commerce has not yet produced a striking inequality in the circumstances of the citizens of Ithaca: yet in a country secured by impotence from active hostilities, and by situation from the exactions of a conqueror, a few successful speculations cannot fail to produce an ample harvest to individuals. It has been asserted in the north of Europe, that Ithaca is too inconsiderable a rock, to have produced any contingent of ships, which could entitle its King Ulysses to so much consideration among the neighbouring isles; yet the unrivalled excellence of its port, has, in modern times, created a fleet of 50 vessels, of all deno-

minations, which trade to every part of the Mediterranean, and from which four might be selected capable of transporting the whole army of Ulysses to the shores of Asia.

The number of inhabitants is estimated, on a moderate computation, at 8,000, and of these 2,000 live in the city. This allows somewhat more than four persons to each house, a number which is usually admitted in calculating the population of other Greek towns by the quantity of habitations.

The number of sailors employed in the navigation of so many vessels has reduced the value of land, with the means of cultivation; yet since the ruin of Naples, the Italian sailors have entered into the commercial service of Ithaca, and the want of hands may, perhaps, in a few years, be less felt than at present. Many who have supposed that Homer was an inhabitant of Ithaca, have imagined, perhaps without reason, that the poet has introduced in the Odyssey so many expressions of abhorrence, and dread of the sea, that he might deter the Ithacenses, by a description of dangers and hardships, from a violent inclination for a sea-faring life. We were informed, that even the

shepherds and goatherds from the mountains have at present a strong propensity to desert their ordinary occupations, and enter the mercantile vessels with singular enthusiasm.

The Greek vessels are always crowded with sailors, and the loss of one or two ships in the Black Sea has been severely felt in this little community. The present extravagant price of labour is certainly the consequence of the numerous speculations of the inhabitants. A daily labourer cannot be engaged for a less sum than sixty parats, or about one shilling and nine pence English.

The protection of Russia has delivered the island from the dread of foreign enemies, and the security of the last century has by degrees produced the town of Bathi on the shore of the unguarded port, while the lofty and inaccessible situation of Perachora, the more ancient city, is nearly deserted. Vathi does not abound in fresh water, that of the wells having generally a brackish taste; yet this defect is in a great degree supplied by cisterns, in which the rain water is preserved, at a refreshing temperature, and very pure.

The island does not produce a sufficient quantity of grain for the consumption of more than three or four months, yet oil is exported, and the country affords five hundred thousand pounds weight of excellent currants, which were formerly carried by English merchants to the London market.

In the evening of the festival the inhabitants danced before their houses, and at one we saw the figure which is said to have been first used by the youths and virgins of Delos, at the happy return of Theseus from the expedition of the Cretan labyrinth. It has now lost much of that intricacy which was supposed to allude to the windings of the habitation of the Minotaur, yet much depends on the genius of the leader, whose movements are followed by ten or twelve men and women, keeping time with the music, and holding by each others handkerchiefs. One part of the dance resembles the game of threading the needle, as practised by children in England, a figure not ill applied to the representation of the mazes and perplexities of the labyrinth.

We observed that on this occasion no regard was paid to the distinctions of birth or education, for Signior Zavo, who had been senator or representative of Ithaca, at Corfou, the seat of government, and Signior Marco, whose brother was actually employed in that honourable situation, saluted the meanest of their acquaintances on the cheek with the utmost cordiality. The manners of the inhabitants are engaging, and strangers are received with great hospitality and politeness. The upper ranks of society are in general well educated, and are able to converse in Greek, Italian, and frequently French, with almost equal fluency.

A band of Greek robbers, from the neighbouring terra firma, formed a singular addition to the variety of dress so remarkable in Ithaca. Ali, Pacha of Jannina, whose authority extends from Albania to the Gulph of Corinth, had found reason for disbanding the forces usually retained under the name of Armatōli, for the preservation of tranquillity in his provinces, withholding the accustomed stipend, when the services of the corps were no longer required. The captains of this unruly gang, though rich proprietors of land, insisted on the re-establishment of the institution,

and on a refusal from the Pacha, proceeded to lay waste the country, as a method of forcing him to compliance. Troops were sent against them, and the robbers, whose property was immediately confiscated, made good their retreat to Ithaca, where they were protected, both because they called themselves Christians, and because it is the interest of those who expect to profit by the dissolution of the Turkish Empire, to encourage dissention in its provinces. One of the captains brought over a sum of money so considerable, as enabled him to purchase one ship, and engage in the fitting out of a second. When opportunity offers, they still continue their depredations on their unfortunate countrymen, flying to Ithaca when the troops of the Pacha approach. These robbers are very attentive in the performance of the ceremonies of the Greek church, and the guilt of the atrocities of a week is expiated by a frequent repetition of Kyrie eleison, and prostrations before the picture of the Panagia or Virgin. They were dressed in the most sumptuous manner on days of rejoicing, and their apparel was covered with a profusion of gold lace and beautifully

embroidered. Though patronized by the rulers of the Ionian republic, it is but just to observe, that the people of the island regard them with the detestation which their profession inspires.

At the head of a bay on the eastern side of Port Bathi is the ruin of an edifice, more ancient in appearance than any of the buildings in the town. The mixture of bricks in its construction give it a slight resemblance to the ruins of Roman baths commonly found in Greece, yet it is probably nothing more than an ancient church. The inhabitants have supposed it to be on the site of a temple sacred to Diana, though not a stone remains which could ever have belonged to a regular Grecian edifice. We were not so fortunate as to discover any vestiges of this temple. The inscription which mentions it is said to have been preserved in a church situated on the other side of the port, on a beautiful eminence, till it was removed to Venice, and deposited in the Nani collection. The temple was doubtless erected in times far posterior to Homer, who is silent with respect to the existence of such edifices in Ithaca.

It is somewhat remarkable that there is no mention

either of temples or priests in Ithaca. There was however a hill sacred to Mercury above the city, and in sight of the port,[1] probably on Mount Stephano, for it seems to have been in the way from the town to the fold of Eumæus. There was also a place sacred to Apollo, which might have been the situation of the monastery of Kathara. Eurylochus, however, one of the companions of Ulysses, made a vow to build a[2] rich temple to the Sun, if he reached Ithaca in safety; but he having been in Asia, might be supposed to have seen many things which were not common in his own country.

The inscription is here given as it is published by Paciaudius, in his Monumenta Peloponnesia, and his Latin translation is added.

ΙΕΡΟΣΟΧΩΡΟΣ^{T}ΗΣ
ΑΡΤΕΜΙΔΟΣΤΟΝΕ
ΧΟΝ^{T}ΑΚΑΙΚΑΡΠΟΥ
ΜΕΝΟΝΤΗΝΜΕΝΔΕ
ΚΑ^{T}ΗΝΚΑΤΑΘΥΕΙΝΕ
ΚΑΣΤΟΥΕΤΟΥΣΕΚΔΕΤΟΥ
ΠΕΡΙΤΤΟΥΤΟΝΝΑΟΝΕ
ΠΙΣΚΕΥΑΖΕΙΝΕΑΝΔΕΤΙΣ
ΜΗΠΟΙΗΤΑΥΤΑΤΗΣ
ΘΕΩΙ ΜΕΛΗΣΕΙ.

[1] Od. 17, 471. [2] Od. 12, 346.

Sacer fundus Dianæ
quisquis possessor siet et
fructus capsit anni decumas
dato si superfluum fuat
templum sarcito
ni faxit Deæ
curæ escit.

This is precisely similar to that inscription which Xenophon found in Asia, and which he afterwards applied to the temple which he erected to Diana during his banishment at Scillus in Elis. There are no vestiges of a temple in Ithaca, nor even a fragment of architecture. Scillus was not far distant from the sea, and the stone or marble might possibly have been carried to the island either as ballast, or from devotion to the church.

Some of the inhabitants speak of an inscription beginning Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ, but none are able to give a satisfactory account of it.

As other opportunities of examining the beauties and position of this port will occur, it would be useless to anticipate the observations which will naturally arise on its identity with the port described by the poet. It may not, however, be uninteresting to observe, that the port of

Ithaca was, according to Homer, styled πολυβενθος,[1] or very deep, while at this day ships of the largest dimensions ride in security within a few feet of the shore, and its uncommon depth is commemorated in the name of Bathi, or the deep.

[1] Odys. 16, 324.

CHAP. V.

SAIL TO AITO—DEXIA—GROTTO OF THE NYMPHS.

TO avoid the fatigues of a long walk, we took a boat to convey us from Bathi to the ruins of a citadel now called Aito, or Palaio Castro, supposed by the inhabitants to have been the residence of Ulysses. We passed the pretty islet of St. Pantocratera, and soon arrived at the projecting promontories, which form the entrance of that division of the gulph called Bathi. On the right lay the little rock of Cazurbo, situated at the mouth of another inlet, now distinguished by the name of Dexia, a word significant of its position on the right hand of those who enter the port of Bathi.

The shore of Dexia nearly resembles in shape the figure of a horse-shoe, its southern extremity terminating in a rock

of conic form, which divides it from Bathi. The projecting rock on the north of the entrance exhibits the vestiges of a cave of considerable magnitude, in the formation of which art has been called in to assist the ordinary operations of nature. From this cave the interior of the port of Dexia presents a beach consisting of sand and pebbles, and sloping so gradually into the sea, that boats may be drawn upon the land without difficulty, a circumstance the more remarkable, as a sandy shore is rarely to be found in Ithaca. At the head of the port are a few cultivated terraces and vineyards, spotted with olive and almond trees. The cave has now lost its covering, the stone lying conveniently for the use of the masons employed in building the town, and I should have quitted the island without seeing it, as no one imagined we could wish to see its remains, if one of the persons who had been active in its demolition had not fortunately heard of our anxiety to discover a cavern near Bathi.

The old people recollect the roof perfect, and many about the age of twenty-five remember it only half destroyed.

The rubbish occasioned by the removal of the covering, has overspread and filled up the whole area of the cave to such a degree that its depth cannot be ascertained without digging; but the pavement must have been nearly on a level with the surface of the sea. Its length is at least sixty feet, and its breadth exceeds thirty. The sides have been hewn and rendered perpendicular with some labour. It is close to the sea, being only separated by that portion of rock which served to support the roof when it was entire. On the left of the entrance from the south, at which commences the sandy beach, is a niche, which on being cleared from the soil and stones, presented a species of basin, resembling those which are usually found in the walls of old churches in England. There is another of similar construction near the centre of the same side, and above both are certain small channels cut in the rock, which have served for the passage of water into the basins, and some are in consequence encrusted with stalactites, while others, where the water no longer trickles, are tenanted by bees.

The cave has been entered from the north as well as from the southern extremity; the former was, however,

smaller than the latter, and must have afforded rather an inconvenient descent to the cavern. It is now called by the people of the island της Δεξιας το ϛπηλαιον, or the cave of Dexia. They are entirely unable to account for its formation, and the destruction of its roof by the Greeks, who entertain the most profound veneration even for the vestiges of a church, is a most decisive proof that it never served for the celebration of christian ceremonies.

It will now be necessary to cite from the Odyssey a passage in which the poet has mentioned a remarkable cavern in Ithaca, that it may be seen whether the cave of Dexia bears any resemblance to the description of the grotto of the Nymphs. This account is introduced at the moment when Ulysses, overcome by sleep, is placed by the Phæacians, at the dawn of day, on the sandy[1] shore of the port of Phorcys in Ithaca.[2] The ship was impelled with such force against the beach by the rowers, that half its length was aground,[3] so that the sailors were enabled to carry Ulysses without difficulty from the vessel.

[1] Od. 13, line 119. [2] Od. 13, line 96. [3] Od. 13, line 214.

The hero reposed on a bed under which was a carpet,[1] a mode of sleeping precisely similar to that practised by all travellers in Greece at the present day, and it seems possible, without the intervention of supernatural sleep, that a person might be carried to a very short distance, on a bed of such a nature, and so circumstanced, without perceiving the smallest interruption of his slumber.

The description of the cave of the Naids, and of the port of Phorcys, may be thus translated :—

" In Ithaca is a port sacred[2] to Phorcys, the ancient sea
" god. Two bold projecting points of rocky shore, verging
" toward each other, repel the waves which the blast has
" excited. But when the gallant vessels have once gained
" the accustomed station within, they ride without moor-
" ings in perfect security. At the head of the port rises a
" shady olive, and near it is a dark and pleasant grotto,
" sacred to those who are called Naiades. Within are ba-
" sins and urns, and there the bees make their honey.
" There also are long[3] seats of stone, and there the nymphs

[1] Od. 13, line 118. [2] Od. 13, line 96. [3] λιθεοι περιμηκεες.

" weave their sea-green garments wonderful to behold. " Within is a perennial supply of water. There are two " doors to the cave; one is toward the north, by which " mortals descend; the other, to the south, is more ho- " noured, and appropriated to the Gods, as men never " pass it."

A comparison of the two descriptions, will lead to such conclusions as may appear most rational to each individual. It is remarkable that those who entered by the northern door are said to descend,[1] which in the cave of Dexia must have been the case.

The southern door also opened upon the sandy beach, for the treasures given by Alcinous to Ulysses were placed near the olive tree, which was at the head of the port. Now it is highly improbable, that, weighty as the tripods and vases[2] appear to have been, they should have been carried into the recesses of the grotto by the more inconvenient descent to the north. It is also natural to conclude, that as the cave was consecrated to the Naiades, who were nymphs of the ocean, that entrance which was more easy of access

[1] καταιβαταί. [2] Od. 13, line 217.

from the sea, should be dedicated to those deities. It may not be entirely unworthy of remark, that although Ulysses arranged the precious gifts within the cavern, he might have descended by the northern opening, for Minerva only entered at first, and it seems to be somewhat more than mere chance which has induced the poet to describe the hero bringing the treasures nearer,[1] instead of at once into the grotto, which he would naturally have done, had that entrance been open to him.

Whatever opinion may be formed as to the identity of the cave of Dexia, with the grotto of the Nymphs, it is fair to state, that Strabo positively asserts, that no such cave as that described by Homer existed in his time, and that geographer thought it better to assign a physical change, rather than ignorance in Homer, to account for a difference which he imagined to exist between the Ithaca of his time, and that of the poet. But Strabo, who was an uncommonly accurate observer with respect to countries surveyed by himself, appears to have been wretchedly misled by his informers on many occasions.

[1] Od. 13, line 368.

That Strabo had never visited this country is evident, not only from his inaccurate account of it, but from his citation of Appollodorus and Scepsius, whose relations are in direct opposition to each other on the subject of Ithaca, as will be demonstrated on a future opportunity.

The relative situation of the port of Dexia will be found on the map, and an idea of its general appearance may be obtained from a drawing taken at the monastery of Kathara.

CHAP. VI.

AITO OR PALAIO KASTRO—WALLS—ANCIENT CITY—HOUSE OF ULYSSES—VIEW—ASTERIS—SAMOS.

AFTER passing Dexia and the island of Carurbo, our boat conveyed us to the foot of the hill of Aito, or the Eagle, which still exhibits the vestiges of a city and its acropolis. At this part of the bay, which is secure, except during the prevalence of northerly winds, a little rivulet runs into the sea. It continues to trickle in a deep bed during the whole summer, and commences near the ruins. The base of Aito is covered with small enclosures or terraces, generally occupied by the vines which produce those grapes, so much used in the north of Europe, under the name of currants.

The ascent is somewhat laborious, and the path which generally accompanies the windings of the water-course,

lies among the vineyards, between the great mountain Stephano on the left, and the hill of Aito on the right. The soil is here, as it is near the ruins of all ancient Greek cities, mixed with great quantities of broken tiles and pottery. At the distance of seven hundred and fifty paces from the sea is a church, situated at the summit of the pass between the two hills, and in sight of the channel usually termed the canal of Cephallonia. Near the path is an ancient tower, which appears to have been intended as a defence to the pass. Descending a few yards on the side opposite Cephallonia is a well, said to have been discovered by a traveller, who, with a book in his hand, is supposed to have measured to a certain distance from the church, and to have informed the inhabitants that if the earth was cleared away the fountain would appear. It is probable that in digging for antiquities, some traveller may have discovered the well, the water of which is excellent.

The wall of the city is yet to be traced through almost its whole extent. On the south eastern side it runs in a line nearly parallel with the path, and is situated on those precipices which assume a more abrupt form in the vicinity of

he pass. The well and the source of the rivulet seem to have afforded the principal, if not the only permanent supplies of water to the town. The tower detached from the rest of the city marks the importance of the place, and it is not improbable that the church may occupy the site of some altar or temple once dedicated to the tutelary guardian of the fount. The poet, relating the journey of Ulysses and Eumæus, from the farm near the rock Korax, makes mention of a fountain in a situation very similar to this. We are informed in the Odyssey,[1] that "they came by the rugged "path near to the citadel, and to the fount made by art and "flowing beautifully, where the citizens came for water, "and which had been constructed by Ithacus and Neritus "and Polyctor. Around the fountain grew a circular "grove of alders, nourished by the spring. The cool water "fell down from the top of a rock, and above was an altar "of the nymphs, where all travellers sacrificed."

Water from the fountain was certainly not easily procured at the citadel, for we find no fewer than twenty servants employed in fetching[2] it for the use of the house of Ulysses, and

[1] Od. 17, line 204. [2] Od. 20, line 154.

it was a matter of such importance, probably from the labour required to obtain it in so elevated a situation, that both the setting out and [1]the return of the virgins is mentioned. The fountain and the rock are in all probability covered with an accumulation of soil, as the well was, till the late discovery of it. It is possible that the building added by the ancient Kings of Ithaca might have been in the bed of the torrent, a mode not unusual in Greece, and this liable to be lost when neglected, either by an accretion of earth brought down by winter floods, or by the cultivation of its immediate vicinity.

At the distance of one hundred and fifty-five paces from the church, near the well, proceeding toward the summit of Aito, is a wall, anciently part of that which surrounded the city, and forming one side of an irregular triangle, at the opposite angle of which is the citadel. The two other sides extend from each extremity of the lower wall to the Acropolis, and this, allowing for the little variations which the natural formation of the ground might introduce, seems to have been a figure preferred from its convenience, in the

[1] Od. 20, line 162.

construction of many cities in Greece, which occupied, like Ithaca, the side of a hill. Mycenæ was an irregular triangle, Naupactos another, and Tithorea a third instance of this method.

The remains of the lower wall are so overgrown by bushes and prickly shrubs, that it was with difficulty I was enabled to make the drawings Nos. 2 and 3, which are however sufficient to shew its great and unquestionable antiquity. The portions designed are at the spot marked 2 and 3, in the map of Aito, where there is some appearance of an entrance into the city, between the two walls.

There are no traces of towers on a foundation projecting from the curtain; it seems however probable, from some of the remains, that the wall inclined inwards toward the top, leaving the towers as represented in No. 10, a method perfectly answering all the purposes of towers. This, however, was only near the gates, even if the conjecture be just.

Proceeding toward the summit, up a rugged and rocky ascent, at the distance of four hundred and twenty-five paces from these ruins, a third wall crosses the hill in a direction parallel to the former, and this is intersected by

one of those before mentioned, running down the hill from the citadel. Here there appears to have been an addition to the original city, which a reference to the map will best explain; yet the style of building is so ancient, that the walls in each enclosure may possibly be of nearly the same period. A specimen of these ruins, shewing the foundations of a small gate, is given in No. 4. The architrave was not visible among the fragments which surround it. The gate is six feet wide.

Near the gate, the long walls from the citadel are more perfect and free from bushes than in other parts of the hill. No. 5 is a drawing of a part of it. Here the enclosure begins to exhibit the remains of terraces, supported by walls of the highest antiquity, and, without doubt, once occupied by the houses and streets of the town. At the distance of one hundred and fifty paces above the gate, is another line of wall still parallel with the first, and close above it, seems to have been a gate opening into the other division of the city, from which a broader terrace, evidently once the site of the principal edifices of the town, (whatever they might be) runs to the opposite wall. This me-

thod of building on terraces is precisely the same as that practised in those modern cities of Greece, which are built on the slope of a mountain. Two towers of stone raise the principal floor to a level with the upper terrace, from which the chief apartments are accessible.

The drawing No. 6 presents a specimen of the masonry of the interior of the town, and that figure on the map will point out the plan of these edifices. In the houses of modern Greece, in similar situations, the basement story, which is of stone, is occupied, if the rock does not entirely fill the space, by stables or inferior offices, while the upper story, projecting beyond the base, is usually composed of timber covered with stucco; and it is not impossible, that if there exist no remain of the superstructure of an ancient house, it may be owing to a similar slightness of the materials used in their construction. On the steep side of a mountain, however, the necessity of such a basement is evident, and it must have enabled the inhabitants to have disputed the possession of every street against an invading enemy.

The streets, or terraces, appear to have been connected

by steps generally cut in the rock at various intervals. Still higher than the great terrace, and at the distance of one hundred and seventy-five paces from it, is a wall which appears to have marked out the acropolis or citadel of Ithaca. No. 7 exhibits a specimen of its construction. This wall surrounds the summit of the hill. There are some traces of towers on the south side, but they project within, and not in front of the curtain.

Three hundred paces from the outer wall of the citadel, and on the highest point of the hill, is a square tower, which is represented in No. 8. It is connected with a wall of semicircular form of much more ancient date. The top of the hill exhibits a platform of naked rock, in the fissures of which a few bushes of mastic have inserted themselves. There are on the northern side foundations of a slighter nature than those below, and these are probably the vestiges of the principal habitation, whatever it might have been. The form of these foundations may be seen in the map. On the west has been a gate, as may be supposed, from an architrave about seven feet in length, which may be seen near the wall. The style of the walls bears suffi-

cient testimony to the high antiquity of the remains on the hill of Aito. The specimens of masonry are exactly copied on the spot, and each stone is a faithful portrait.

They are precisely of the same class with the fortifications of Argos, Tirynthus, and Mycenæ, the most ancient known in Greece, and reputed the work of the Cyclops, in the time of Pausanias.[1] If the walls of Aito be not of nearly equal antiquity, yet they must have been erected at a period very remote.

No. 3 is in such perfect preservation, that a very good idea may be formed of the species of masonry termed Cyclopian, in which, though the stones are apparently rough, they are even now so exactly united, that in many places a knife could not be thrust between them. The difficulties which must have occurred in the nice adaptation of these masses to each other, were doubtless much increased by the weight and dimensions of the stones, some of which are seven feet in length, and three or four in breadth.

Nos. 7 and 5 afford examples of that early state of art,

[1] Pausanias Argol. Of the walls of Argos, Tirynthus, and Mycenæ, more will be said in a future publication.

when the additional security acquired by the position of the centre of a lower stone opposite to the junction of the two superincumbent blocks had not been observed.

This defect is more observable in No. 7, particularly about the centre of the upper part, where each stone rests almost entirely upon that immediately below it. This peculiarity is observable in the walls of Mycenæ and Tirynthus, as well as in those of Lycosura, in Arcadia, which was reputed the most ancient city of the Peloponnesus.[1] It may possibly be imagined that this method of building might have prevailed to a later period in Ithaca, than in the other parts of Greece, as it may be presumed, from the silence of history, that this island did not partake so fully in the progress of the arts as the nations of the terra firma. Yet that opinion is improbable, for we find buildings of every age in the same place. The style of Nos. 5 and 7 is certainly the most ancient. No. 3 is later, with some approach to horizontal lines, about 3 rows of stone, forming a course, the upper and lower extremities of which are parallel. A similar gradation is observable in the walls of

[1] Pausanias Arcad.

the citadel of Argos. No. 8 is of a still later period, having regular horizontal courses, but in which the perpendicular only begins to appear. No. 1 exhibits a species of masonry of an æra certainly not much anterior to the age of Epaminondas, under whose auspices the cities of Mantinea, Megalopolis, and Messene, on Mount Ithome were fortified, with towers of the same description, with precisely the same ornament at the angles.[1] If the argument be not conclusive, yet the comparison of these walls with those of which the date is certain, appears the most rational way of judging of their antiquity. Near the square tower, on the top of the citadel, a large and deep circular cistern is found cut in the rock. This might, in some degree, have remedied the inconvenience occasioned by the distance of the fountain. There is a second cistern toward the western side of the fortress, not many yards distant from the former. Cisterns are to be discovered in the most ancient citadels of Greece, and there are many instances of castles supplied by no other method.

The house or palace of Ulysses had before it a paved

[1] See No. 9.

or level platform, and was easily distinguished by its magnificence from those which surrounded it.[1]

It was enclosed by a great wall called τοιχος ερκηίος, in which were placed well wrought folding doors.[2] There was, nevertheless, a heap of manure at the gate, occasioned by the number of mules and oxen employed in the service of the [3] palace, a mixture of grandeur and uncleanliness which forms the most striking characteristic of the great houses of Greece at the present day. Dogs and pigs were also permitted to wander about the gates,[4] and near them the faithful Argos expired at the return of his master. As the house must have been erected on the declivity or the edge of the hill, the platform in front of it was a terrace, and it is possible that the Θριγκος, which some have translated a hedge, but which is more properly a parapet, enclosed it. That the house was upon the upper part of the hill may be argued from the circumstance that from it the suitors were enable to see the ship, which they had sent to destroy Telemachus, at the entry of the deep port,

[1] Od. 17. 265. [2] Od. 17. 268.
[3] Od. 17. 297. [4] Od. 18. 104.

furling sails and preparing to row to the shore.[1] The panoramic view from the summit of Aito will enable the reader to form an idea of the extent and variety of the prospect from this spot.

Having passed the double gates, which, in places so situated as to render it practicable, were of size sufficient for the admission of carriages, a portico or peristyle presented itself, running round a court termed αυλης which was[2] hypæthral, and on the sides of which were ranged the apartments of the edifice. The gate was covered in, for the sounding or echoing entrance is often mentioned.[3] It was secured by a lock,[4] and the doors were tied together by a rope. Cattle, destined for slaughter, were tied to the pillars[5] which were ranged to the right and left of it. Perhaps the gateway only was termed προδρομος,[6] as the name seems to imply a vicinity to the entry.

We find the terms προδρομος and αιθουσῃ εριδουπω, each used to express that part of the house where strangers slept.[7] It is not, therefore, impossible that they may apply

[1] Od. 16. 352. [2] Athenæus. lib. 5. [3] Od. 21. 391. [4] Od. 21. 241.
[5] Od. 20. 189. [6] Od. 20. line 1. [7] Od. 3. 399. Od. 20. line 1.

to the same side of the court, yet the αιθσςα may sometimes signify a gallery above the προδρομος, for guests of consequence are placed in the former,[1] while the latter is allotted to Ulysses when under the disguise of a mendicant. It cannot be presumed, notwithstanding the simplicity of the times, that strangers of rank could be mixed with the pigs, goats, and sheep, intended for the next day's feast, and as there was no other method of lodging guests and animals under the same roof, there must have been an upper story. The custom of sleeping in a gallery over these animals is not unusual in great houses at the present time.

One side of the great court seems to have been occupied by the Thalamos, or sleeping apartments of the[2] men, while those of the women were on the opposite side, and were shut out from the rest of the house by doors which were watched by Euryclea, the nurse of Ulysses,[3] so that the women, though alarmed at the cries of the suitors, were totally ignorant of the cause which occasioned them.

The fourth side was the hall,[4] or banqueting-room, the

[1] Iliad. 24. 644. [2] Od. 10. 340. [3] Od. 21. 387.

[4] Perhaps distinguished by the name of Δομος, as in Od. 22. 455.

door of which opened into the court. That part of the peristyle, nearest to the hall, was called προθυρον or vestibule. [1]In it were seats, on which the suitors sate to enjoy the air, while they observed the athletic[2] exercises in the courts. The great hall was entered from the vestibule passing over a threshold of stone[3] which must have been more elevated than the floor of the chamber, for Ulysses seems to have derived considerable advantage from the possession of the threshold,[4] during his contest with the suitors. Within the door the threshold was of different construction,[5] for it is said to have been of ash, so that it is not improbable that what is usually translated the threshold, consisted of a few stone steps up to the door, from the vestibule, with a landing place capable of containing four persons,[6] whence there was a descent to the floor of the hall. There appears no difficulty in accounting for the particular and fre-

[1] Od. 18. 100.
[2] Od. 1, 108, and 4. 625, and 17. 168.
[3] Od. 23. 88. λάινον οὐδόν.
[4] Od. 22. 2.
[5] Od. 17. 339. μελῶ ουοῦδον. If μελινος be properly translated, the ash tree, it is somewhat singular that the species is not now to be found in any part of Greece.
[6] Od. 22. 204.

quent mention of the threshold if it were of this nature. The hall was of considerable magnitude, for it contained a great number of persons at a banquet. Twenty-four guests are mentioned by name, seated at once in the hall, and if all the suitors were assembled, they amounted to one hundred and eight, without including the necessary attendants in the number, so that the room must have been very spacious.

In the exterior[1] wall of the house, yet opening into the hall, was a postern, serving as another entrance to the room. It was much higher than the floor,[2] at the end[3] of the hall, and opened into a street,[4] so that from it a person might be heard[5] by the inhabitants of the town. It was termed 'Ορσοθύρη,[6] and was, doubtless, either a door or window. It might be closed by means of a strong wooden door,[7] which was constructed for that purpose. It was very near the great door and threshold of the hall,[8] and if a postern, the same threshold served for both entrances, for Ulysses placed Eumæus to guard it, standing himself by the

[1] Od. 22. 126. [2] Od. 22. 132. [3] Od. 22. 127. [4] Od. 22. 128.
[5] Od. 22. 133. [6] Od. 22. 126. [7] Od. 22. 128. [8] Od. 22. 137.

side of his servant,[1] as there was only one way of access common to both doors.[2] It follows that the door of the hall was not in the centre, but near one of the angles of the room.

On that side of the hall opposite to the postern, was an opening into a stair-case,[3] which led to the chambers or thalamoi of Ulysses,[4] and, among others, into that where the arms had been deposited. There was another entrance to the thalamos from the court,[5] and by that door Telemachus ascended to the armory, forgetting, in his haste, to shut the door of that chamber, though he must have secured the others on his descent, or the suitors would have been enabled to escape into the court, and to have attacked Ulysses on both sides.

It is not easy to determine how the floor of the hall was constructed, for if it were paved, it is strange that the head of Agelaus is said to roll in the dust,[6] unless indeed the dust be only a figurative expression, or the word may be differently translated.[7] It is highly probable that the floor was

[1] Od. 22. 130. [2] Od. 22. 130. [3] Od. 22. 143. [4] Od. 22. 143.
[5] Od. 19. 47. [6] Od. 22. 329. [7] Κονία calx.

composed of some species of plaister, for otherwise it would have been difficult for Telemachus to fix the rods or staffs which supported the rings during the contest of the bow, proposed by Penelope to the suitors.

There was some degree of elegance[1] and splendour[2] in the furniture of the hall, and the tables were cleaned with care,[3] yet the arms, and consequently the roof, were blackened with smoke.[4] The weapons of Ulysses were either hung upon beams,[5] or placed against pillars,[6] which appear to have supported the roof.

It is very difficult to determine whether these pillars were of timber or stone, it is proper however to observe that the word κίων is used by Ulysses in speaking of his own bed, where he says, the olive which he wrought was thick like a κιων, or column, a comparison totally inapplicable to a post or pillar of wood.

The shields and defensive armour were suspended against the walls of the chamber.[7]

As the lances of the family and of guests were placed so

[1] Od. 1. 130. [2] Od. 19. 56. [3] Od. 1. 111. [4] Od. 19. line 7.
[5] Od. 1. 128. [6] Od. 1. 127. [7] Od. 22. 24.

as to lean against a pillar, many have supposed that the hall was decorated with a colonnade regularly fluted according to the rules of architecture, and consequently of the Doric order. This idea may have arisen from what has been said of the invention of fluting among the ancients, which might have been first used on account of the convenience and security it afforded for the reception of the spears of those who entered the house, yet the poet seems only to mention one column in the hall of Ulysses, and that probably supported the roof. It is not however impossible that there might have been more of these pillars, especially as the room was of such considerable dimensions. The beams or rafters were certainly ornamented.[1] There was also a place whence Penelope, unseen by the suitors, could see and hear all that passed in the hall.[2]

There is no mention of windows in the hall; and, indeed, the house is often said to be dark.[3] After sunset the

[1] Od. 20. 354. The expression καλαί τε μεσόδμαι which has often been rendered "the beautiful intercolumniations" seems to have no such meaning, and to signify only the horizontal traverse beams, which were equally necessary whether the roof was flat or pointed.

[2] Od. 20. 387.

[3] Od. 18. 398. Od. 4. 768.

fire seems to have served both for heat[1] and light, though torches are sometimes mentioned for crossing the[2] court.

The nuptial bed-chamber of Ulysses and Penelope does not appear to have been occupied by the latter during the absence of her lord. Penelope inhabited the upper part of the house, for she[3] ascended to her own rooms from the thalamos,[4] which was, probably, but little elevated above the ground, for no mention is made of an ascent to it, the queen only passing over an oaken threshold.[5]

The thalamos, or rather its roof, was supported by an olive tree, which was left standing in its natural position, but which Ulysses himself had shaped and ornamented with ivory and gold.[6]

It is but natural to conclude that the chamber where the bow of Ulysses was preserved was the principal thalamos of the house, not only from the circumstance of its being the repository of his apparel, but from the manner in which Penelope was affected by the sight of the articles it contained.

[1] Od. 19. 64. [2] Od. 19. 47. [3] υπερωια.
[4] Od. 23. 364. [5] Od. 21. 43. [6] Od. 23. 200.

The palace of Ulysses contained also a bath, for bathing is frequently mentioned in the Odyssey,[1] and there was a corn-mill[2] near the house, in which twelve women were employed.

There was a building, probably within the court of the house, called tholos, of which the use does not appear from the poem. There was a narrow space between this building[3] and the wall of the court, and here the concubines of the suitors were murdered by order of Ulysses. The tholos does not appear to have been different from those edifices of later times which had the same name. The scholiast observes that it was a circular building, and Homer seems to confirm[4] the idea. There was a tholos in the grove of Æsculapius, near Epidauros, built of white marble and of a circular figure. It was thought curious in the time of Pausanias, having stood, at that time, about six hundred years. It was erected by Polycletus, who lived in the fifth century before Christ, and was decorated by the

[1] Od. 23. 163. Od. 20. 297. Od. 17. 87.

[2] Od. 20. 106. [3] Od. 22. 442. [4] Od. 22. 466.

painting of Pausias of Corinth.[1] The remains of it are yet visible near the baths and temple of Æsculapius, and enable us to form a complete idea of the tholos of the Greeks. There was a tholos at Athens[2] in which the Prytanes sacrificed. Whatever might be the use of the tholos of Ulysses, it may not be improper to observe that the same words are applied by Pausanias to the description of the tholos of Epidaurus, and that of the treasury of Minyas at Orchomenos,[3] in Bœotia, an edifice, the ruins of which still exist, and of the same construction with that of Atreus or Agamemnon, at Mycenæ.

Ithaca was probably first peopled from Cephallonia, not long before the age of Ulysses. Cephalus, who was the reputed descendant of Neptune, or perhaps of the first settler, through Æolus and Deion, is said to have given name to Cephallonia. Ithacus, Neritus, and Polyctor were possibly sons of Cephalus, the first of whom founded the new

[1] Pausanias' Corinthiacs. This edifice was for the use of persons frequenting the bath. Circular rooms are to this day common in all the baths of Greece, generally covered with a dome.

[2] Pausanias Attic.

[3] Vide Pausanias. Οικημα δε περιφερες. Οικημα δε περιφερες λιθον. Χημα δε περιφερες.

kingdom of Ithaca, in which it is probable he was succeeded by the two latter. Ithaca must have prospered greatly under the government of its founders, and though the island was smaller, yet the possessions of Polyctor, the last of the brothers of Ithacus, were so considerable, as to induce Laertes, grandson of Cephalus through Arcesias, to quit Cephallonia, where he reigned in his youth,[1] for a residence in Ithaca. There appears indeed no other way of accounting for the supremacy of Ulysses over Ithaca and the neighbouring isles, than by his personal qualifications, and the riches and extent of his patrimonial domain; for there were other chiefs of great power,[2] who might be suspected of aspiring to the regal dignity, in case of the death of the king.

The reigning family does not appear to have acted without consulting both the nobles and the people,[3] so that the government was not very despotic, and we find the slaughter of the suitors the cause of a great revolt in Ithaca, while a more violent insurrection was apprehended in Cephallonia.[3]

[1] Od. 24. 337. [2] Od. 1. 39. Od. 15. 532.
[3] Od. 2. 256. &c, [4] Od. 24. 353 and 354.

As the conclusion of the Odyssey has been reputed spurious, and indeed the conduct of the relations of the suitors would have been unaccountable had they remained contented under the government of Ulysses, after the vengeance which he had taken upon the chiefs of the first families, so the ancients have delivered the following history of the events which succeeded. Neoptolemus[1] was chosen by the contending parties to decide on the fate of Ulysses. By his decision Ulysses was banished for life from Ithaca, Cephallonia, and Zante, while the families of the suitors were to pay an annual tribute, to make compensation for the outrages which had been committed. Ulysses retired to Italy, and Telemachus succeeded to the throne. The tribute consisted in corn, wine, honey, oil, salt, and lambs.

However Ulysses might have suffered in his voyages, or from the faction which opposed his return to Ithaca, yet we find him deified in succeeding ages. He is said to have delivered oracles at a place called Eurys in Ætolia, and Heliodorus,[2] author of the Æthiopics, who lived in the fourth

[1] Plutarch. Qu. Græ.

[2] Æthiopics. Lib. 5. cap. 239. Calasiris sees Ulysses in a dream, his head covered with a cap, as represented in the coin. Ulysses threatens him

century under the reigns of Theodosius, and his sons Arcadius and Honorius, proves that divine honours were paid to Ulysses by mariners who passed near the island. There was a small temple dedicated to Ulysses at [1]Lacedæmon. He has in all ages been held as the model of patriotism,[2] and of wisdom united with valour, and though his character is somewhat lowered by a frequent recourse to deceit and evasion, yet cunning was, and is still, in those countries, held in the highest estimation, and in passing judgment on the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another; for although vice and virtue are at all times invariable, yet manners and customs may undergo considerable alteration.

The reader, by a reference to the general view from the castle of Aito, will be enabled to form a just idea of the relative situations of objects seen from that summit. A point

with an unfortunate voyage, for, says he, " You alone of all travellers who have sailed by Cephallonia, who have seen my country, and were acquainted with my character, have shewn me no respect; you alone have neglected the customary address on entering my kingdoms."

[1] Plutarch. Qu. Gr. 48. [2] Cicero.

of Cephallonia bearing by compass uncorrected, south 10° east, is the south-eastern extremity of that island. Under it is a part of Ithaca, being the western side of Mount Stephano, and presenting rapid declivities covered with bushes, and a few cultivated terraces. The next object in Cephallonia is the promontory of Chelia, beyond which, in the second or most distant range of hills, is the lofty mount Ænes, where was a temple of Jupiter Ænesius. It is steep and rugged toward the north, yet it produces trees of the species called Elata, or silver fir. There is a pretty inlet or port behind Chelia, bearing S. 12° W. and another at the other extremity of the promontory, bearing S. 21° W. The bay of Samè extends from Chelia to another point, bearing south 59° W. and in the centre are seen a few houses, still known by the name of Same, or Samo. This was one of the four great cities of Cephallonia; the only one mentioned by Homer,[1] and sent to Ithaca twenty-four of the suitors of Penelope.[2] The present houses being merely used as magazines, and for the purposes of commerce, are erected close to the shore, but the city, of which many vestiges remain, evincing the

[1] Od. 16. 249. [2] Od. 6. 247.

highest antiquity, was erected on one of the eminences in the vicinity of the plain. The territory of Same was rugged and lofty,[1] and we accordingly see nothing approaching to a plain, except near the site of the magazines. The city probably stood on the first or second hill, between the numbers 21 and 27. There is a road toward Argostoli, the present capital of the island, passing the mountains near a little building, seen upon the hill to the left of Samè.

Proceeding to the right, on the coast of Cephallonia, a small bay is seen, bearing due west, and at the head of it, among fruit trees and terraces, is the village of Plagia, or Pelagia. Higher up on the hills to the right is seen the large village of Komitata, containing about 150 houses. More habitations are visible when the atmosphere is clear, and among the villages one has the name of Dolicha. In the centre of the channel is seen a sandy islet, called Dascallio, bearing N. 26° W. decorated with a little chapel. It contains no port nor shelter for boats.

Beyond, to the right of Dascallio, is seen the northern cape of Cephallonia, and the point forming one of the

[1] Od.4. 845.

boundaries of port Viscarda, or Pescarda, is the last visible in that island. The land seen in the distance, almost in the horizon, bearing N. 14° W. is the Leucadian promontory, so celebrated for the leap of Sappho, and the death of Artemisia. The rock, which declines gradually into the sea on the south, presents a white and perpendicular cliff toward the north, of considerable elevation. There are the ruins of a temple on the summit of one of the eminences here seen, consisting, however, at present, of nothing more than the foundation, and a few squared stones of large dimensions. Not far from it is a platform cut in the rock, still on the verge of the precipice, and in a more lofty point. From its figure it is not improbable that a circular edifice might have once occupied the spot. The inhabitants imagine that the altar of Apollo once stood where a few stones are now piled together in honour of a christian saint, and a small vase, of the form and size of a pear, was presented to me in Leucadia, as having been found on the spot. The soil is covered with broken pottery.[1] The Isles of Antipaxos, Paxos, and Corfu,[2] may be distinguished

[1] Vide Plate.

[2] It has been generally supposed that Corfu or Corcyra, was the Phæacia

near the promontory, when the air is perfectly free from vapour.

A point of Ithaca is seen below the Leucadian rock, bearing N. 11° W. It is the extremity of the range called Aracoulia, on which the town of Oxoe, or OXOAI, is situated. The first little inlet below the cape is the entrance of port Polis, and the single rock near the coast is situated

of Homer; but Sir Henry Englefield thinks the position of that island inconsistent with the voyage of Ulysses as described in the Odyssey. That gentleman has also observed a number of such remarkable coincidences, between the courts of Alcinous and Solomon, that they may be thought curious and interesting. Homer was familiar with the names of Tyre, Sidon, and Egypt, and as he lived about the time of Solomon, it would not have been extraordinary if he had introduced some account of the magnificence of that prince into his poem. As Solomon was famous for wisdom, so the name of Alcinous signifies strength of knowledge; as the gardens of Solomon were celebrated, so are those of Alcinous; (Od. 7, 112.) as the kingdom of Solomon was distinguished by 12 tribes under 12 princes, (1st Kings, cap. 4.), so that of Alcinous (Od. 8, 390.) was ruled by an equal number; as the throne of Solomon was supported by lions of gold, (1st Kings, ch. 10.) so that of Alcinous was placed on dogs of silver and gold (Od. 7, 91.); as the fleets of Solomon were famous, so were those of Alcinous. It is perhaps worthy of remark, that Neptune sate on the mountains of the SOLYMI, as he returned from Æthiopia to Ægæ, while he raised the tempest which threw Ulysses on the coast of Phæacia; and that the Solymi of Pamphylia are very considerably distant from the route.—The suspicious character, also, which Nausicau attributes to her countryman, agrees precisely with that which the Greeks and Romans gave of the Jews.

off the village of Leuki. The western promontory of Mount Neritos bears N. 12° W. and just below it is a little bay, at the head of which is a fountain and little chapel of St. John, whence there is an ascent to the monastery of Kathara, on the mountain, of which the bell tower is seen bearing N. 11° 30′ E. Neritos is only joined to the rest of the island by the narrow isthmus, on one of the summits of which is Aito. A road, if indeed that can be called a road on which it is difficult even to walk on foot, crosses from the terraces on the shore of Portmolo on the right, to the channel of Cephallonia on the left, and there are appearances of ancient industry, and an inscription, on the precipices of the hill nearest to Neritos, marked by a little rock in the sea at its western extremity. On the right of the monastery of Kathara is seen a plain, high above the level of the sea, on another part of which, not visible from Aito, is the town of Anoe, or Anoai. Ithaca is terminated by the cape and church of St. Elias, bearing N. 33° E. More distant is the island of Meganisi, not distinguishable from Kithro at this elevation, above which appears the channel between the mountains of Leucadia, and the terra firma of Acarnania.

Proceeding to the right, the island of Calamo is seen bearing N. 48° 30' E. and below it one of the little islets called Formicoli. On the main land the high mountain Bumasto is seen, the summit of which bears N. 50° E. and is in a line with one extremity of Aotaco and a cape of Ithaca. The top of the highest hill in Aotaco bears N. 53° E. and over it is seen the island of Castos, bearing N. 58° E. Under the second summit of Aotaco is seen a point of Ithaca bearing N. 55° E. it is one of the boundaries of port Schænos. The little rock Cazurbo marks the entrance of port Bathi, and its centre bears N. 59° E. On the terra firma is a lofty mountain called Beluzza, ending in a direction N. 79° E. near which is a port and town called Tragomesta. Mount Stephano succeeds and completes the panorama, shutting out the town of Bathi, and the islands near the mouth of the Achelöus. The foreground represents the platform on the summit of Aito. As there is no other island between Cephallonia and Ithaca, it will naturally occur to every one, that the little islet of Dascallio is that called Asteris by Homer, and mentioned by him as the spot where the suitors lay in ambush, for the purpose of intercepting Te-

lemachus on his return from Pylos. The passage relating to Asteris may be thus translated :—

"There[1] is a certain island in the rocky sea between "Ithaca and the rugged Samos, called Asteris, not large, "but having havens opening in different directions."

This is not a description applicable to Dascallio, where if a boat could remain, it would only be safe when pulled ashore, and it lies entirely out of the way for intercepting a person coming, as Telemachus did, from the coasts of the Peloponnesus. The place best suited for the execution of such an enterprise as that of the suitors, is certainly the port south of the promontory of Chelia, and in part formed by it. An examination of what the ancient geographers have said on the subject, will, however, assist in forming an opinion on the Asteris of Homer. Strabo,[2] who never could have visited the spot, and who is therefore obliged to quote Apollodorus and Scepsius, says that in his time there was a little island between Ithaca and Cephallonia, called Asteris by Homer, but adds, Scepsius says it is not such as de-

[1] Od. 4, 844. [2] Lib. 10.

scribed by the poet, with two ports. This passage evidently alludes to the isle of Dascallio, which Strabo seems to have thought Asteris, supposing that it had undergone some alteration since the time of Homer, as he thought it better to assign a physical cause for the difference, than ignorance in the poet, or fabulous misrepresentation of the place. He adduces the island of Leucadia as a proof of the changes which had taken place since the writing of the Odyssey, and islands at the mouth of the Achelous as a further confirmation of his principle.

But had he ever visited Leucadia, he would have seen that this great work, which he attributes to nature, was merely a little canal for the passage of boats, cut through a bank of sand only a few yards wide, and that what was done by the inhabitants after the Peloponnesian war, was a very inconsiderable work, and was no argument to prove that nature had undergone any alteration. The other instance of the islands at the mouth of the Achelous becoming united to the terra firma is certainly correct; but the reason is evidently to be found in the quantity of sand brought

down the river, whereas no such cause can be assigned for any thing which may have happened in the channel of Cephallonia.

Apollodorus, however, says that it did remain,[1] and had a little city, called Alalcomenæ, situated on the isthmus. Now we know from Plutarch[2] that Alalcomenæ was a city not of Asteris, but of Ithaca, and consequently Apollodorus must have mistaken Ithaca for Asteris, or have been misinformed on the subject, for it is scarcely possible that a city should be lost without our having some account of such a catastrophe in some of the authors of antiquity.

The city on the hill of Aito was situated upon an isthmus, but in the time of Homer it certainly was known by the name of the island. There was a second city, however, between Ports Polis and Frichies, also standing upon a neck of land, though not so narrow as the isthmus of Aito, and that was probably the city alluded to by Apollodorus, for that must have been the only city in his time, as the ruins of Aito are of much higher antiquity, and the town could never have been inhabited, except in very

[1] Vid. Strabo. [2] Plut. Quæst Gr.

remote ages, when security was more sought than convenience. Also Ulysses could not have built the city of Ithaca, for one of his predecessors, Ithacus, lived in it; but he founded a second city, called Alalcomenæ,[1] in memory of the city in Bœotia, where Minerva was worshipped, and he was born.

The geographical hints of Plutarch[2] are in general so accurate, that though he quotes the passage, there can be little doubt of his veracity or judgment on this occasion. Whether Alalcomenæ was founded by Ulysses, or by his immediate posterity, may be questioned; but it appears that Homer knew nothing of the town of Alalcomenæ, consequently it must have been built long after the time of Ulysses, though named from the place of his birth. The town did certainly exist in Ithaca in the age of Plutarch, who says that the Coliadæ are the descendants of Eumæus, as the Bucolii are of Philætius.[3] Strabo, whose information, as far as relates to Greece, is always confused, and often incorrect, seems to have been at a loss to discrimi-

[1] Plutarch Quæst Græcæ. [2] Ister Alexandrinus.
[3] Plutarch Quæst Græc.

nate between the accounts of Scepsius and Apollodorus which are in direct opposition to each other.

There would be little difficulty in determining whether Homer took his idea of Asteris from the rock of Dascallio, or from the promontory of Chelia, did the word Νησος admit of the interpretation peninsula, as well as island.—This, however, though admitted in compound words, does not seem consistent with the received opinion of the best scholars.[1] Pliny, speaking of Asteris, says that it lay off Ithaca, in the open sea; yet Homer describes it as in the channel, and there is no island off Ithaca in the open sea. In fact, all the accounts of that author, whether relating

[1] We find a passage in Dionysius the geographer, in which the word Νησος is not immediately connected with a proper name.—"Πελοπος δ επι νησος," &c. The Morea is frequently called a nesos by the modern Greeks, using the word disjointly. In oriental languages, the same word is used for an island and a promontory. Thebes, in Bœotia, was called μακαρων νησος, and it is singular that Eustathius should take some pains to prove that Homer meant an island, and not a peninsula, if the matter was so clear from the words of the poet. It is also remarkable, that the words μεσ η αλι would not imply any thing more than immediate vicinity to the sea, in the Greek of the present day, and that Homer is fond of the expression αμφιαλος, in speaking of islands.

to the geography or natural curiosities of Ithaca, are entirely fabulous. Chelia seems to derive its name either from Χειλος or Χηλη, a point running into the sea;—such in effect is the nature of the place. It is evident that there is a good port on the left of the cape, and there is also an inlet at the isthmus, which joins Chelia to Same on the right. These are amply sufficient for the purposes of the suitors, and no place could have been so well chosen for the interception of a vessel returning from Pylos.

It is not absolutely impossible that some physical change may have joined Chelia to the shore of Same, either by an accumulation of sand, or by the shock of earthquakes: yet this is carrying conjecture rather too far. It is united to Cephallonia by low land; but it would be absurd to imagine that a city ever stood on that isthmus, as it would have been close to Same. The point of Chelia stretches from Same about half way across the channel, toward Ithaca, and the ordinary passage to Cephallonia is from Aito to that promontory. Homer seems to allude to this situation of Asteris, in the speech of Minerva to Tele-

machus, where that goddess informs the prince, that the suitors lie in ambush at the ferry[1] between Ithaca and the rugged Same. Now the situations of Same and Ithaca being known, the position of Asteris might be more easily determined; while the examination of the present appearance of the country will enable the reader to form an opinion on the subject.

[1] Od. 15. 29.

CHAP. VII.

JOURNEY TO THE MONASTERY OF KATHARA—NERITOS—EXTENSIVE VIEW—ECHINADES—ACHELOUS—ASTERIS—DULICHIUM—REITHRON—OXEIAS.

ON quitting Aito we visited the monastery of Kathara, situated on the southern side of Mount Neritos. The descent from the castle, on this side, lies through thickets of wild olives and thorns, growing among large masses of rock, which every where obstruct the passage. On the right is a small summer-house, or casino, belonging to Signor Zavo, pleasantly situated on the north side of the hill among vineyards, and ornamented with a few cypresses. There is a road along which mules can with difficulty pass, and which may be seen crossing the isthmus in the preceding view; but it is so much more easy to walk over the cultivated grounds, that our guide conducted us through them whenever they could be found. At length we passed one

of the heights, and soon found the traces of a road cut at some very remote period in the face of a rock, almost perpendicular, and projecting like a shelf over a terrible precipice washed by the channel of Cephallonia. The road must have been a work of great labour, and though ruined by time, appears to have been well executed. On a perpendicular projection of the rock rising from the road on the right, are inscribed, in very legible characters, about nine inches in length, the letters ΟΔ. The inhabitants are ignorant whether this be intended for a date, or for what other purpose they were inscribed. The state of the rock, which has been cut to a flat surface, indicates considerable antiquity. It is 2885 paces distant from Aito. Descending from this spot, among bushes and rocks, we at length arrived at the little church of Agiani, or St. John, situated at the head of a little bay, 4500 paces distant from Aito. There are a few cultivated terraces round it, and we had passed others in our way. Near the church is a fountain, which never fails to afford a small supply of water. From Agiani we commenced a most laborious and difficult ascent, leaving the channel of Cephallonia behind us, over which,

as often as the thick forest of Arbutus and prickly-leaved oak permitted, we caught delightful views of the opposite shore. Ithaca seems to have been celebrated for trees in the time of Homer, and the woods on this mountain are particularly mentioned.[1] In some parts the trees, meeting above our heads, completely darkened the path, which in others conducted us through little open spaces, covered with flowers or verdure, and spotted with small bushes of mastic, wild olive, and juniper. Nothing could have been more delightful, if the steepness of the mountain had not rendered the ascent so laborious. This woody region continued till we had advanced about 1500 paces, when the path conducted us into a ravine worn in the side of the mountain, by winter floods, and covered with loose stones. Here we began to perceive the barking of the dogs, and the bells of sheep, belonging to the monastery; and we arrived at the little flat on which the edifice is erected, after a walk of no great extent, but rendered excessively laborious, by the heat of the climate and the roughness of the path.

The monastery is 1900 paces distant from the sea at

[1] Od. 23. πολυδενδρεον αγρον.

Agiani, and the climate is very sensibly affected by the difference of elevation. Within a few yards of the building there is a precipitous descent to Port Molo; another side of the mountain falls to the channel of Cephallonia, and on the north the summit of Neritos rises to a still greater elevation.

The Hegumenos, or superior, received us with the greatest hospitality at the gate, by which we entered a court surrounded by the buildings of the monastery. The house consisted of a hall, or entry, on one side of which is the refectory, and on the other a neat chamber, with two beds, designed for the accommodation of those who, in the summer, come from the city to pass their time in this airy situation.

The first refreshments presented to a stranger in this country are coffee and lemonade, which are brought immediately, but as every thing else is prepared for the occasion only, it requires time to get ready a Greek dinner or supper for a traveller, particularly as the lamb, kid, or goat is not usually killed before the arrival of the guests. Our repast was at length announced, and we entered a small refectory,

furnished with a solid oaken table, at the sides of which were two benches, with a great chair at the top. The first dish consisted of a kind of omelet, seasoned with onions and liver, chopped into small pieces, and profusely covered with brown sugar, a lamb roasted whole followed, and there was nothing else curious in the fare, except what is there called a cheese, resembling an English curd, which was made of goat's milk, and was suspended from the top of the room in a linen bag during dinner, that the whey might be expressed. This is esteemed rather a luxury after the month of April in the southern climates. The wine peculiar to this country, was in great perfection here, having been sent from a vineyard belonging to Signor Marco, who accompanied us in our tour. It is prepared from the little grapes called currants in England, and is of exquisite flavour.

The good old Hegumenos had lived so long in retirement, that his greyhounds had acquired the habit of treating him as an equal, and entertained us by the extraordinary violence with which they demanded food, and forced him to satisfy their hunger. The dogs are of a mixed breed, peculiar to himself. He has procured them on ac-

count of the repeated accidents to which a situation, surrounded by precipices, exposed the greyhounds of the common race, and which the sagacity of his species prevents. He is reputed the keenest sportsman of the island, and proves almost daily that Pliny,[1] who affirms that hares died when transported to Ithaca, did not always prefer truth to the pleasure of relating a wonderful story.

The prospect from the monastery of Kathara, which was one of the objects of our visit, was such as might be expected from so lofty a situation. Annexed is a plate, containing a faithful representation of all that can be seen from the spot,[2] except an uninteresting portion of Mount Neritos, which alone is wanting to complete the panorama.

The numerous islands of the Echinades are distinguished in the plate, and their names are given as they were called by our conductor. Aotaco has been by some taken for the Ithaca of Ulysses, and the true Ithaca for Dulichium, but

1 In Ithaca lepores illati moriuntur.

2 It is proper to add, that from the clouds which overspread the lofty mountain called Olonos, in the Morea, it was impossible to trace its outline very correctly from the monastery, yet having had many other opportunities of delineating its figure in this direction, it is probably very fairly represented.

as Aotaco resembles the Ithaca of Homer in no other circumstance than its mountainous appearance, not having even a port, and incapable of supporting the population of a village, it would be absurd to urge any arguments against the supposition. Aotaco could not have been Dulichium for the same reason. Strabo[1] says twice, that Dulichium is one of the Echinades, but no place is less calculated for the production of corn than Aotaco, yet that was the characteristic of Dulichium.[2]

It is not unworthy of observation, that Calamo, an island seen in this view, is celebrated for the excellence of its wheat, and that Meganisi, a large island, the extremity of which is visible on the left, nearer Leucadia, and not mountainous, is so remarkable on the same account, that whenever the Ionian Republic wishes to treat foreigners with great respect, the bread presented to them is composed of flour from Calamo, or from Meganisi. Homer mentions the Ætolians[3] as the inhabitants of Dulichium, and this circumstance seems to favour the idea that it was contiguous to the terra firma.

[1] Strabo, Lib. 7. [2] Δυλιχιον πολυπυρον. [3] Iliad 2.

It is certainly singular that only the portion of Cephallonia called Samos is particularized by Homer. Dulichium might have been one of the divisions of that island, which was in very early times partitioned between four cities.

There seems to be no reason why the inhabitants of Dulichium, if it were in Cephallonia, should not have derived their origin from Ætolia, which was in fact the nearest part of the continent. The number of suitors seem to denote that their territory was of some extent, for whilst Ithaca sent twelve of the number, Zante twenty, and Same twenty-four, Dulichium alone furnished fifty-two of the rivals of Ulysses.

Some have thought that Dulichium was near the mouth of the Achelous; but there does not appear to have been one, among the number of those which are now joined to the continent, or of those which yet remain islands, of any considerable magnitude.

To the right of Tragomeste the country would be perfectly flat, being formed only by the deposition of the Achelous, which has united the various rocks of the Echi-

nades, did not these present a number of eminences, rising in some instances to a considerable height, and sometimes occupied by the ruins of an ancient castle or a village, so situated as to be out of the reach of the inundations of the river. From one of the mountains of Ætolia, above twenty of the islands so joined to the shore may be counted. Of the rocks now known by the name of Oxiæ, that on the right only can be at present esteemed an island; for that on the left is separated from the continent by a channel less than two feet in depth. Pliny gives the following names to the islands in this sea:—Taphias, Oxiæ, Prinoëssa, of the Echinades, Ægialia, Cotonis, Thyatira, Geoatis, Dionysia, Cyrnus, Chalcis, Pinara, Mystus. The Romans, however, seem to have been strangely ignorant of this part of Greece, and these names cannot be esteemed very correct, as Pliny seems to have named islands and cities indiscriminately in this sea; and we find in the list Cephallonia, Zante, Ithaca, Dulichium, Same, Crocylea, and Paxos. Strabo mentions an island called Artemia, which was joined to the continent by the river.

The Achelous is said to have formerly discharged itself

into the sea on the further side of Oxiæ, and the inhabitants of Messalongi and Anatolico, fishing towns near the salt lakes on the coast, have been lately alarmed by an unusual swelling of the river, which threatened to alter its course once more, and to pour itself into the marshes in their vicinity. The streets in the town of Messalongi are even at present often rendered almost impassable by the sea, and if to this height the waters of the Achelous were added, the people would be forced to remove. Anatolico is situated in the centre of a lake, which has now no connexion with the sea, but which is nevertheless salt. The town seems as if it stood upon posts over the water. M. Le Chevalier has marked it as the site of Dulichium, but Dulichium, which was celebrated for its fertility, could not have been placed in a salt lake. The Achelous is now known by the name of Aspropotamos, or the white river, a term occasioned by the quantity of white sand carried down by its waters.

The Evenus, now called Phidāri, has also occasioned a long point of land, which is too low to be visible from Ithaca. Between the bearings 71° 30′, and S. 75° E. is a mountain now called Galata, which is situated on the

eastern side of the Evenus, and which terminates the marshes and low lands, which have been produced on the coast by the two rivers. Beyond it was Calydon, in very remote times a city of some celebrity. On the right of Mount Galata, is the entrance of the gulph of Corinth, and the mountain on the right extending to S. 58° E. is that now called Boidia, which Pliny[1] seems to have termed Skioessa, and Danville Panachaicon.

Immediately below Boidia, at the foot of which is situated the large and flourishing town of Patra, called by the Italians Patrass and Patrasso, are the islands called Oxeiai or Scrophes, the western point of which bears S. 57° 30′ E. and the summit S. 61° 30′ E. That on the right is yet an island, and is divided from the other by a channel through which boats may pass, but the other is separated from the continent by a strait only two feet deep.

The point of the Morea now called Cape Papa, the ancient promontory Araxum, is visible over the western extremity of Oxiæ, bearing S. 58° E.

The ancient geographers seem to have considered all

[1] Plin. Nat. Hist. Lib. 4.

within Araxum as the gulph of Corinth. The great mountain Olonos, which lies at the junction of the territories of the ancient Elis, Arcadia, and Achaia, is seen beyond cape Papa.

A little point of land seen on the right of Papa, on the coast of the Morea, may perhaps be a rock called Conopeli, in a situation where Danville places Myrtuntium, and where there are yet the vestiges of a city, and a little port, on one side of which is a copious hot source. To the right of Conopeli the coast of Elis is flat, and nothing can be distinguished on the shore till we arrive at the ruins of Castel Tornese, situated on the great promontory Chelonites, which stretches out toward the island of Zante.

Castel Tornese is not very far distant from the site of the ancient Cyllene. It bears about S. 22° E. from Kathara. Passing the summit of Mount Stephano, in Ithaca, the mountains of Cephallonia intercept the view of the more distant horizon, and the channel may be observed.

The top of Aito, or the ancient acropolis of Ithaca, bears N. 11° 30′ W. and the appearance of a city and castle on such an eminence may be imagined. The fields or ter-

races described in the beginning of the last chapter, in the way to Aito, are also seen in the glen between Aito and Mount Stephano. The point of the promontory Chelia, bearing S. 12° W. is also seen, with the inlets to the right and left of the cape. Above, Mount Enesius is again discovered. Proceeding along the horizon, Cephallonia, though lofty, is less so than Ithaca, and the sea is therefore seen beyond it on the right, while the channel is again caught through the ravine by which we ascended the mountain. The foreground has on the right the monastery and its bell-tower, which is saluted by every vessel which has a cannon on board passing the strait, while the Hegumenos returns the compliment by a peal. Mount Stephano has been often noticed, but from this elevation a good idea may be acquired of port Dexia. The point containing the cave of Dexia is visible below Castel Tornese, and ends at S. 23° 30′ E. The cave opens toward the interior of the port. The rock of Cazurbo, and the point forming the other side of Dexia, bear S. 28° E. Port Bathi, with the Lazzaretto on the islet of St. Pantocratera, and the town, bear S. 32° 20′ E. Above the town is the

cultivated valley, and almost immediately below Castel Tornese is the situation of Korax.

The small inlet of Saracinico is near the mill, bearing S. 40° E. Below Oxiæ is port Schœnus, the greater part of which is landlocked by cape St. Elias, and is therefore safe and commodious. The ports of Schœnus, Bathi, Dexia, and Molo, seem to have been noticed by Homer, who mentions the various [1]coves into which the great harbour was divided.

Those who are fond of enquiry, may have an opportunity of observing how well situated Chelia would have been for the intercepting a ship coming from Elis,[2] and necessarily passing very near to the point now crowned with the ruins of Castel Tornese. Telemachus, cautioned by Minerva[3] to avoid the islands of his father's kingdom, struck among the islands on the right of his track, which the poet characterizes by the epithet sharp, or pointed, a description peculiarly applicable to the Oxeiai[4], not only marked by the nature of the spot, but by the name, which

[1] Od. N. 195. λιμενες τε πανορμοι.

[2] Od. 15. 297.

[3] Od. 15. 33.

[4] Od. 15. 298.

signifies sharp or pointed. The suitors would naturally expect that Telemachus would come in sight after passing the south cape of Cephallonia, which could only be avoided by keeping near the Morea for some time, and then making for Oxiæ. It will be evident, from this view, that the southern point of Ithaca is not far distant from Oxiæ, and that it is also the first on which Telemachus could land, from the coast of Elis or from Oxiæ.[1] The rock Korax and the fountain thus agree in situation with the description of the poet, and it seems impossible that a greater correspondence between the description and the place could exist. With regard to the islet of Dascallio, which has been mentioned in the preceding chapter, it appears improbable that the suitors should have selected for their lurking place a spot lying to the north of the town of Ithaca, in order to intercept a ship coming from the south. Dascallio lies far more to the right than the part of the channel seen in this view, and Telemachus would have been on shore in Ithaca before the suitors

[1] Od. 15. 36.

could have got out of the strait, if Dascallio had been the Asteris of Homer.

We are not in possession of particulars sufficient to establish, with any plausibility, the precise position of Port Reithron,[1] which lay under the woody Neius, and far from the city.[2] Mentes, the prince of the Taphians, quitting his own country for the purpose of importing brass from Temese, put into this port. The islands of the Teleboi, or Taphians, lay close to those of Oxeias and Prinoessa,[3] and a person might naturally anchor in the bay or port of Andri, if his course was to the westward. Strabo mentions[4] a city called Temese, on the western coast of Italy, near the modern Maida, and though there was also another of the same name in Cyprus, yet as that author informs us that there existed in his time an exhausted copper mine at the Temese of Calabria, no doubt can remain as to the course which Mentes intended to pursue. As there are, however, four detached mountains in Ithaca, it would be difficult to determine which is Neios. Port Frichies has a brook of

[1] Od. 1. 186.
[2] Od. 1. 185.
[3] Plin. Nat. Hist. Lib. 4.
[4] Strabo, Lib. 6.

greater consequence than that of Port Polis, and some imagine that a brook should be the characteristic of Reithron.

It will not be improper to lay before the reader the amendation which has been proposed by the learned Bryant, in the reading of a passage of the Odyssey. It will be seen that if the word αὐταρ be admissible as a substitute for αἵ δέ τ', the lines may become intelligible.

In Odyss. L. ix. v. 26, &c. &c. the description of Ithaca is given in these words.

Αυτη δὲ χθαμαλὴ πανυπερτάτη εἰν αλι κεῖται
Πρὸς ζόφον, αυταρ ἄνευ θε πρὸς ἠῶ τ' ἠελιόν τε
Τρηχεῖ', αλλ ἀγαθὴ κουροτρόφος, &c.

It is necessary to adopt the change proposed by Bryant, of "αυταρ" instead of αι δε τ', to avoid an inexplicable difficulty in supposing that Cephallonia, or Same, and Zante, lay to the south east of Ithaca; it is equally requisite to shew that this alteration is agreeable to the actual form of the island, and that it helps to explain the seemingly contradictory epithets in the first of the three lines. The first view of the map will shew the different form of the eastern and western coasts; that the latter is a regular unbroken line, with few or no recesses, while the whole length of the former is indented with a succession of bays, from that at Parapegadia to the bay of Aphalis, at the other end of the island. The upper land partakes of the nature and form of the shore, rising toward the west in a line of abrupt cliffs near the sea, which form a front of nearly equal height towards Cephallonia; the eastern side is less uniform, rising in general in rough masses of rock, but broken into an endless variety of shape, affording, by intervals, space and opportunity for cultivation.

CHAP. VIII.

JOURNEY TO LEUKA—FARM OF LAERTES—CAVE MOUREI—PORT POLIS—ALALCOMENÆ—OXOAI—WINE.

WE quitted the monastery after having passed some hours in the examination of the prospect it afforded. The little flat in which it stands is about six hundred paces in length, and at the northern extremity Mount Neritos rises with a rapid ascent to a considerable elevation. On the right of the summit is a path toward Anoe, and on the left is another, by which we were conducted to the village of Leuka. As we began to ascend a ridge of the mountain, we found a large cistern of good workmanship, and perhaps of some antiquity. It is seven hundred and thirty paces distant from Kathara. Having crossed the ridge, our descent was rendered very laborious by the heat of the sun, and the roughness of the path, which often conducted us

over terraces, and always among loose rocks and stones, to the village of Leuka, which is 2815 paces distant from the monastery.[1]

Leuka is a very pretty village, consisting of about thirty houses. The name signifies a poplar tree. It is situate on a little flat on the western foot of Neritos, and surrounded by terraces producing corn and flax in abundance. There is a well below the village, sufficiently plentiful for the purposes of the inhabitants, who came out to congratulate us on our arrival, with water in pitchers of coarse earthen-ware.

The beauty of the place, and the quantity of cultivated ground, induced us to imagine that Leuka might be the situation of the garden to which Laertes retired during the absence of Ulysses. The position corresponds with the description given by the poet.[2] Ulysses descended from the citadel to the farm of Laertes, which was at some distance from the town. Now the farm could not have been on the southern portion of the island, for if it had

[1] These paces are no measure of distance, as the steepness and inequality of the descent rendered them all too long as well as irregular.

[2] Od. 24. 204.

Ulysses must have passed very near it in his way from the house of Eumæus to the city, and in the other portion of Ithaca there is no way of descending from the citadel without coming upon Leuka. That Laertes lived on the western side of the island, seems probable from the circumstance that a ship sailing from Italy was driven near the garden by a storm.[1]

The house of the aged hero seems to have been precisely similar to the Metoichi of modern Greece. The oikos, or residence of the lord, like the Pyrgo at present, was surrounded by the klision, a range of low buildings occupied by servants and cattle. The orchard which Laertes cultivated lay on the outside of the klision, and was planted with figs, vines, olives, and pear trees, which still remain indigenous to the soil. Above Leuka, high among the rocks, is a cave called Aitopholia; and on the highest part of the mountain is a large white rock called Meleisi. About five hundred paces beyond Leuka we passed a well of good water, at a cultivated spot called Ampelo, or the vineyard. The road became passable for

[1] Od. 24. 306.

horses as we proceeded, lying near the shore at the base of the mountain. On the right we saw another cave among the rocks, called Sacco Spilia; and at the distance of 1770 paces from Leuka we ascended a little to a cave in the face of the rock called Mourzi. Within thirty yards, and on the south of the cavern, is a cistern well cut in the rock, now half filled with stones. It has been made with great labour. We were told that some shepherds had been crushed by the fall of a great fragment of rock from the roof, while sitting under the arch to avoid the rain. At the distance of 2870 paces from Leuka, we found ourselves on the shore of Port Polis, which compelled us to change our course. On the point to the left are the ruins of a tower.

We were astonished to find vines or currants flourishing in the greatest luxuriance among loose stones without a particle of earth. They not only rival the plants of deeper soils, but actually ripen at a much earlier period.

At the head of Port Polis, which is 3180 paces distant from Leuka, there is a well, and two churches dedicated to St. Andrea and St. Elena. There are the remains of

some buildings at the eastern extremity, but they are of brick, and possibly of Roman construction. There is nothing which indicates the site of any great town near the water. The port affords good anchorage, and is land-locked by Cephallonia, but a heavy swell might render it unsafe during a westerly wind.

From Port Polis we began to ascend, having crossed the mouth of a rivulet which trickles in the middle of the valley. At the distance of 3800 paces from Leuka, we saw, on the right, at the extremity of Mount Neritos, the village of Stauro, containing fifteen houses, and we passed through another called only a kalybea, or summer residence, but in fact permanent, and daily increasing in houses and inhabitants. Cypresses and gardens among the dwellings give an agreeable effect to the village, and we found the people dancing before their doors on the occasion of the feast which succeeds the long lent of the Greek church. We reached an eminence in the centre of the isle, at the distance of 4625 paces from Leuka, and found a house inhabited by a physician of Cephallonia, who shewed us the walls of an ancient city on the summit.

These walls consist of large stones, and the curtain is strengthened by towers. The remains prove sufficiently that they are not of very remote antiquity, nor at all comparable to those of Aito. The courses are horizontal, and the stones are generally, if not always, regularly squared. The ground being entirely cultivated, the circuit is not easily traced, but the situation is very agreeable, and affords three different views of the sea; at Port Polis, Port Frichies, and the bay of Aphales. The doctor shewed to us, in a field, a large insulated rock, on the top of which we found two coffins or sarcophagi, near which two square holes cut in the stone are probably the evidences of sepulchral columns. The soil is mixed with vast quantities of broken pottery. It seems very probable that this was the city called Alalcomenæ by the writers who have mentioned Ithaca after the age of Homer; and there can be no doubt that this, and not Aito, was the capital of the island during the government of the Romans. The ports of Polis and Frichies gave it every commercial advantage, though not being strong by nature, it was incapable of vigorous defence. It was watered by two sources, one running to the

eastern and one to the western sea. As the evening began to decline, we resumed our journey in a short time, and leaving the rock called Homer's school on the left, while we crossed the brook which flows from its base, we proceeded between hedges of mastic and myrtle to the house of the Conte di Breton, where, though he was absent himself, the relations of the family received us with every attention and the most liberal hospitality. We were agreeably surprised at the order and neatness of every thing within, as well as by the view from the windows, which is delightful. The house resembles an ornamented cottage in England with two floors, and stands on a high terrace overlooking the bay of Aphalis, the monastery of Archangeli, and a richly cultivated hollow, in the midst of which is the site of the ancient city, divided into fields and terraces, and covered with flax, corn, and vines. The house is visible in the view from the monastery of Archangeli. On the hill to the north lies the large town of Oxoai, where there is a school under the inspection of the Proto Papas, or head priest of the island.[1] He was a man who had tra-

[1] Called also the Exarchos.

velled in Italy, and resided at Naples, and he contributed not a little to our entertainment during our stay at Oxoai. The wines of this district are excellent; and we were regaled with some of that produced by the currants of the country, after an exposure of twenty days to the sun, which imparts to it a rich and exquisite flavour. This wine is not common even in Ithaca, as the preparation of it requires some trouble.

CHAP. IX.

HOMER'S SCHOOL—MELAINUDROS—MONASTERY OF ARCHANGELI—FOUNTAIN—KASTELLI—INSCRIPTIONS.

THE Papas conducted us on the following day, on mules, to the rock called the School of Homer, which was not far distant. The plate will give an idea of its figure. It would not be easy to trace the connection between this rock and the name of Homer, to any remote period; but it not only preserves the vestiges of very ancient masonry, but has been ornamented with niches, which have probably contained votive offerings.

The flight of steps seen in the plate are cut in the solid rock. Ascending by them to a platform, there are again holes cut in the rock, as if for the position of a column. Their form is the following.

The niches are visible on the right of a figure represented in the plate. There is no trace of inscriptions under them. The top of the rock, to which there is an ascent by a slope, is prettily fringed with prickly oaks, and has a modern chapel, and the ruins of a large tower, of a species of masonry similar to that before mentioned at Mantinea and Mount Ithome. The rock bears little resemblance to that called the School of Homer in Scio, which is an insulated fragment of rock, whose flat summit contains a chair supported by sphinxes, of rude workmanship; nor is it easy to account for the name of this rock, unless we suppose that the inhabitants of the neighbouring town had consecrated it to him in later times.

It is indeed probable that Homer would be held in the highest veneration by the inhabitants of Ithaca, whenever they became acquainted with his works; and it is certain that the families of the Bucolii and Coliadæ, mentioned by Plutarch[1] as families existing at his time in the island, must have had every motive for deifying the great author of the reputation they enjoyed as the descendants of Eu-

[1] Plutarch Quæ. Gr.

mæus and Philætius. Our Papas told us that Homer visited this spot in order to wash in the source called Melainudros, which restored his sight. We could not, however, satisfy ourselves whether this was a tradition among the inhabitants, or only the invention of the priest: it is very possible that the inhabitants of the new city of Alalcomenæ might adapt the Homeric names to places in the vicinity of their own town, and that traditions totally void of foundation may be thus handed down to posterity.

We visited the spring which our Papas called Melainudros, and which rises not far from the rock of Homer. The water leaves a black sediment on the stones over which it passes, and we were informed that it was impregnated with iron.

The brook Melainudros, the largest in Ithaca, runs near the ruins of the ancient city, and pours itself into the sea at Frichies. There are beautiful gardens ornamented with cypresses in the vicinity of the spring, and in one we found ripe strawberries in the month of April. In a

new church we observed, in the wall, the following sepulchral inscriptions.

ΣΕΠΤΟΥ
ΜΕΜΟΥΣ
ΚΕΧΑΙΡΕ

ΘΕΟΔΩΡΕ
ΧΑΙΡΕ

ΜΟΛΩΤΑ
ΧΑΙΡΕ

ΕΛΑΦΙΕΛΑΦΙ
ΛΑΜΙΣΚΕΧΑΙΡΕΤΕ

We next visited the monastery of Archangeli, a religious house built round a court, and seated on an agreeable eminence. Our Papas was saluted by the ringing of the church bells, an honour to which his ecclesiastical dignity entitled him, and we were treated with coffee and lemonade by the resident priest. In the church is this inscription.

ΣΤΕΠΤΕ
ΙΩΣΗΦ
ΧΑΙΡΕ

There is a fine view of the town of Oxoe, and of the bay of Aphales, from the gate of this monastery.

In a church dedicated to the forty saints, near the sea, we found the following inscription.

ΘΕΟΔΩ
ΡΟϹΕΤ
ΤΥΧΟΥϹ
ΘΓΩΝΟ

Another inscription was found in the church of the evangelists.

ΑΓΗΜΟΝΙΔΑ
ΧΑΙΡΕ

Below the house of our host we found gardens extending almost to the sea, and watered by a trickling brook. On the coast of the bay of Aphales, under Oxoai, and surrounded by pleasant gardens, shaded by orange-trees, we observed a fine fountain rising from the base of a little rock about twenty feet in height. Here the women of Oxoe come from the town to wash.

Further on we visited a place called Keramari, where tiles and pottery are made, and another called Castelli, at the northern extremity of the island opposite to the Leucadian promontory. There are no vestiges of any thing

which could have occasioned the name: perhaps the rocks may resemble a castle when seen from a boat in the bay.

The bay is notoriously unsafe for every species of vessel, and the view from the monastery of Archangeli will sufficiently shew the difficulty in getting on shore from a wreck in an enraged sea, dashing against such perpendicular precipices.

CHAP. X.

PORT FRICHIES—PORT AND MONASTERY OF MAURONA—PORT AND VILLAGE OF CHIONE—ANOAI—PORT SCHŒNUS.

ON the following day we took leave of our hospitable friends at Oxoai, and rode on mules, in forty-five minutes, to the port of Frichies, passing through fields of flax and corn spotted with olives. Frichies is a tolerable port, and would contain a great number of vessels during the prevalence of any wind, except from the south-east. It is, however, secure for a few ships in all weathers. The plate represents its appearance, and the few habitations on the shore. We hired a boat from Frichies, and sailed with a fine wind to the port and monastery of Mauronà, where the priest welcomed us with great hospitality.

The monastery is seated on a point, behind which is a very excellent port for small vessels. We sent our boat

round the cape to the port of Chione, and walked to the top of the peninsula which separates that village from Mauronà, and where we enjoyed a beautiful view from the mill. After remaining there for some time, we descended to the large village of Chione, which is every day becoming larger by the addition of new families from the town of Anoai above, who are tempted by the convenience of the port to forsake the security which the mountain afforded.

A new church is now building at Chione, and a ship taking in a cargo of oil, occasioned some appearance of life and bustle on the shore. The port is not secure against the south-east wind for more than three or four ships. We were invited to the house of one of the inhabitants, and coffee and lemonade were again presented to us. We proceeded to Bathi in our boat, doubling the cape of Neritus called St. Elias.

The sails and ropes of the boats being entirely made of cotton, we met with some difficulty after entering Port Molo, for ours were incapable of resisting the violence of the wind, which blows in frightful squalls from the sides of Neritos. Being therefore unable, with our tattered sails,

to reach the port of Bathi, we landed in that called Schœnus, and walked to the city, having completed the tour of an island interesting from the celebrity of its former history, and endeared to us by the grateful recollection of the attention and civilities we had received from its inhabitants.

THE END.

It is proper to add an English translation of the inscription given in page 37, and to observe that, from the form of the letters in the original, it may be presumed that the inscription is not of very remote antiquity.

THIS LAND IS SACRED
TO DIANA;
LET HIM WHO POSSESSES IT,
AND ENJOYS ITS PRODUCE,
OFFER ANNUALLY IN SACRIFICE
A TENTH PART;
AND WITH THE REMAINDER
LET THE TEMPLE BE REPAIRED.
ON WHOMSOEVER DOES NOT THIS,
THE GODDESS WILL AVENGE HERSELF.

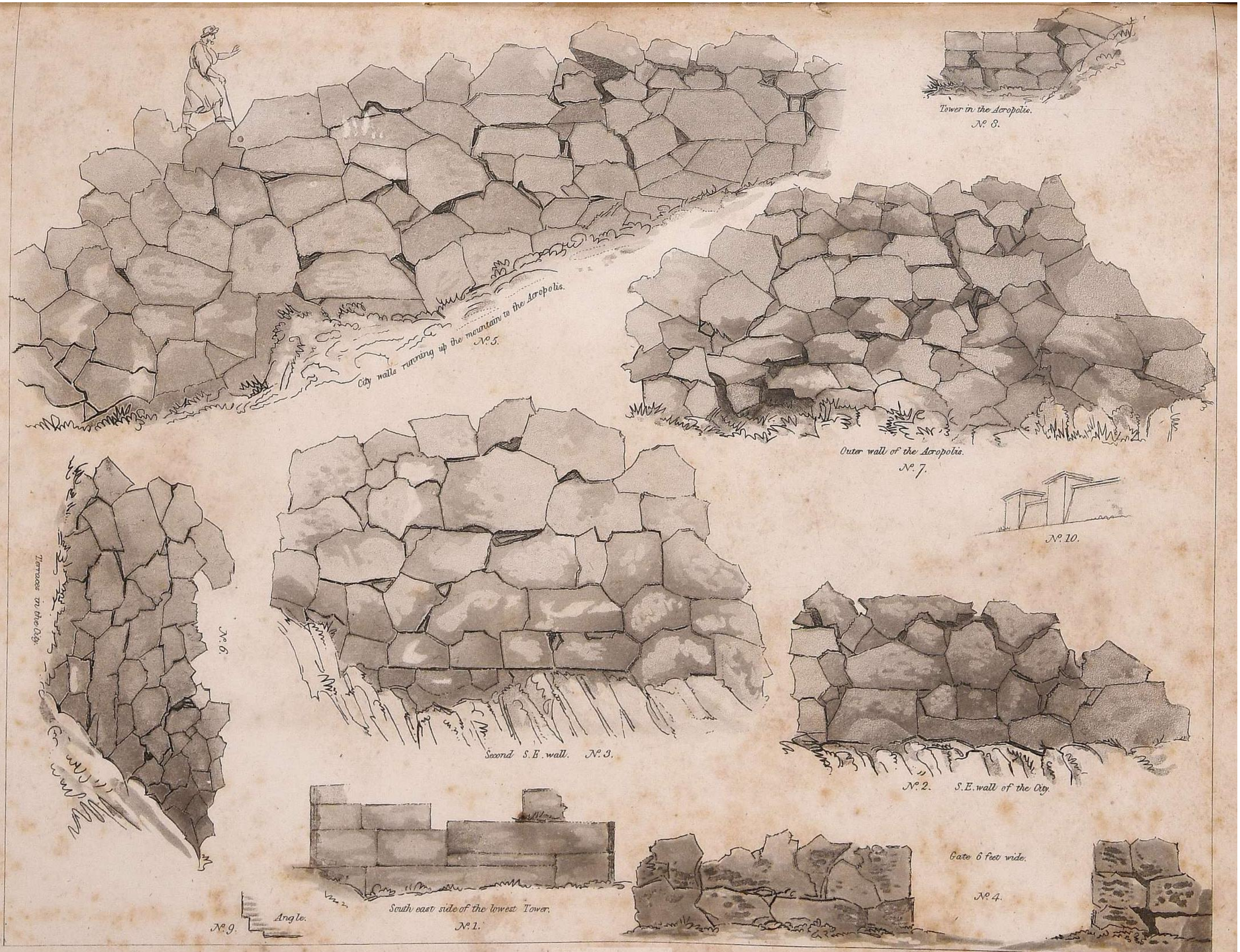
There is a passage in the description of the cave of the nymphs, in the port of Phorcys, Odyss. 13, line 107, which may possibly admit of a more satisfactory explanation than has hitherto been given. This verse may signify that the sides or roof of the grotto appeared like great looms of stone, "ἱστοὶ λίθεοι περιμήκεες," on which the natural incrustations formed by the dropping of the water, which is mentioned in the following verse, resembled a drapery spread over the rock, and which might fairly be ascribed to the Naiades, who were supposed to preside over the productions of that element.

ERRATA.

Page 14, for Melrisi read Meleisi.
48, — Carurbo — Cazurbo.
76, — Nausicau — Nausicaa.

Wright, Printer, St. John's Square, Clerkenwell.

Neele. sculp. Strand.


Tower in the Acropolis.
N.º 8.
City walls running up the mountain to the Acropolis.
N.º 5.
Outer wall of the Acropolis.
N.º 7.
N.º 10.
Terraces in the City.
N.º 6.
Second S.E. wall. N.º 3.
N.º 2. S.E. wall of the City.
Gate 6 feet wide.
N.º 4.
South east side of the lowest Tower.
N.º 1.
Angle.
N.º 9.

VIEW NEAR LEUKA.

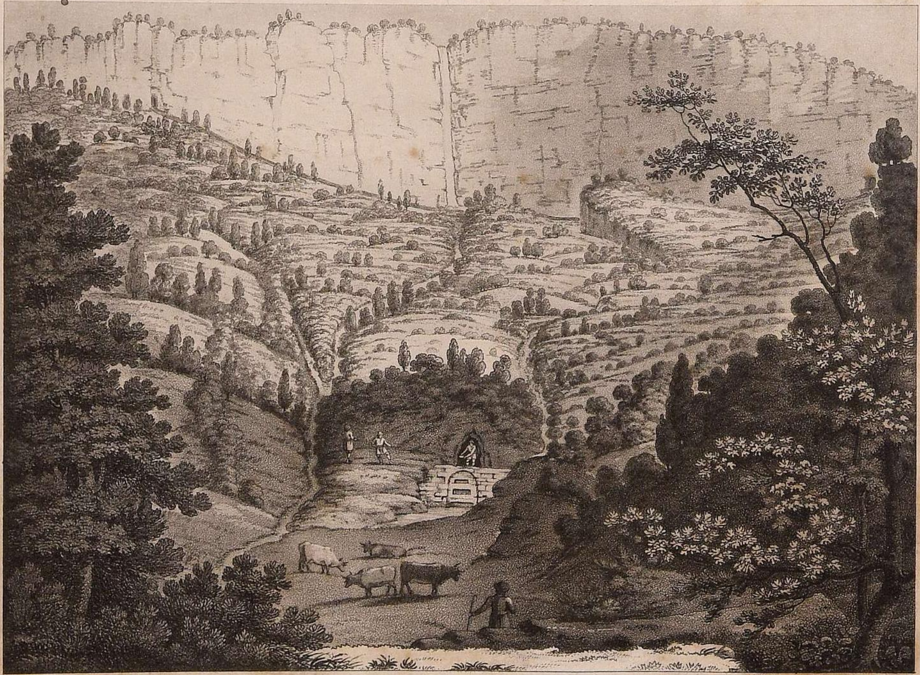
Published by Longman, Hurst, Rees, & Orme, Paternoster Row, Oct.r 27th 1807.

Tomkins, Wright & Black, sculp.

N 55 W Stephano Mt. | Village Perachorio | 25 Neritos Mt. | 23 | N 12 W Port Bathi | N 1 W Leucadia | N 4 E | N 14 E | 20 | 34 Aotaco | 46 Point of Saracinico Coast of Acarnania

VIEW BETWEEN KORAX & BATHI.

Published by Longman, Hurst, Rees, & Orme, Paternoster Row, Decr. 1, 1807.



J.W. Tomkins & J.H. Wright Sc.

Rock Korax & Fount of Arethusa. Cave

Published by Longman, Hurst, Rees, & Orme, Paternoster Row, Dec. 1.1807.

VIEW FROM THE MONASTERY OF KATHARA.

Published by Longman, Hurst, Rees, & Orme, Paternoster Row, Dec. 1.1807.

VIEW FROM THE [illegible] OF AITO.

Published by Longman, Hurst, [illegible] Row [illegible]

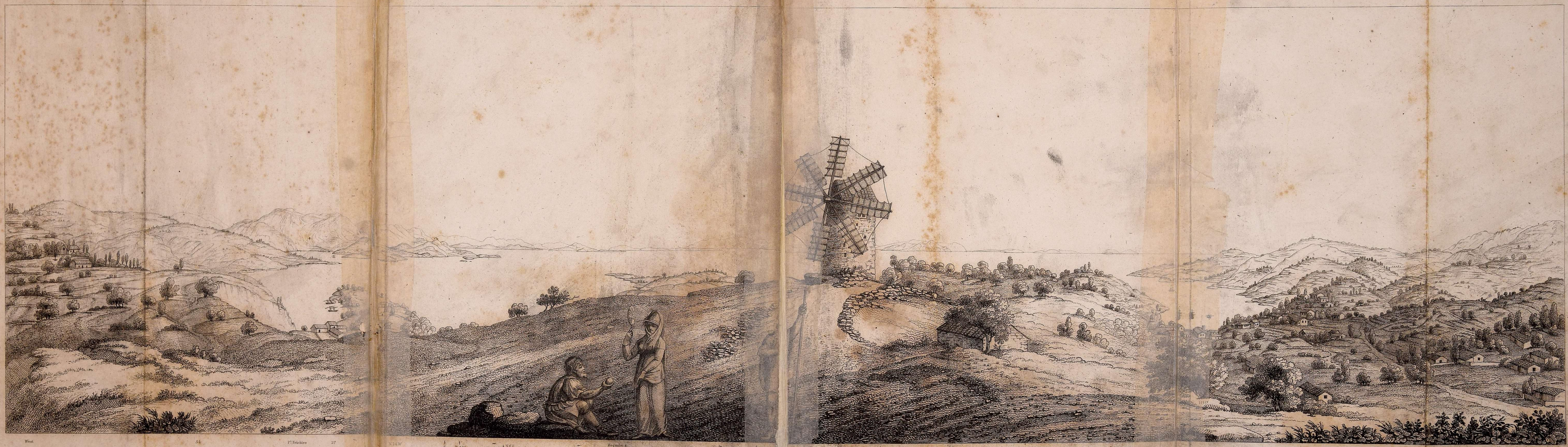
Tomkins & J.H. Wright sc.

Monaster

Port

VIEW FROM N OF BATHI.

Published by Longman & Co Paternoster Row, Decr 1. 1807.



VIEW FROM TH[illegible] MAURONA.

LEUCADIA ONTORY
ONIA

Published by Longman. Hurst Paternoster Row. Dec 1807.

S 70 E
Petala
Port Maurona
Port Frichies

61

50

32
Tombs

21
Palaio Kastro

In the Rock

Niches

Homers School

P.W. Tomkins & J.H. Wright Sc.

Published by [illegible] Oct. 27. 1807.

VIEW FROM THE [illegible]Y OF ARCHANGELL.

Published by [illegible] Paternoster Row, Octr 27.1807.

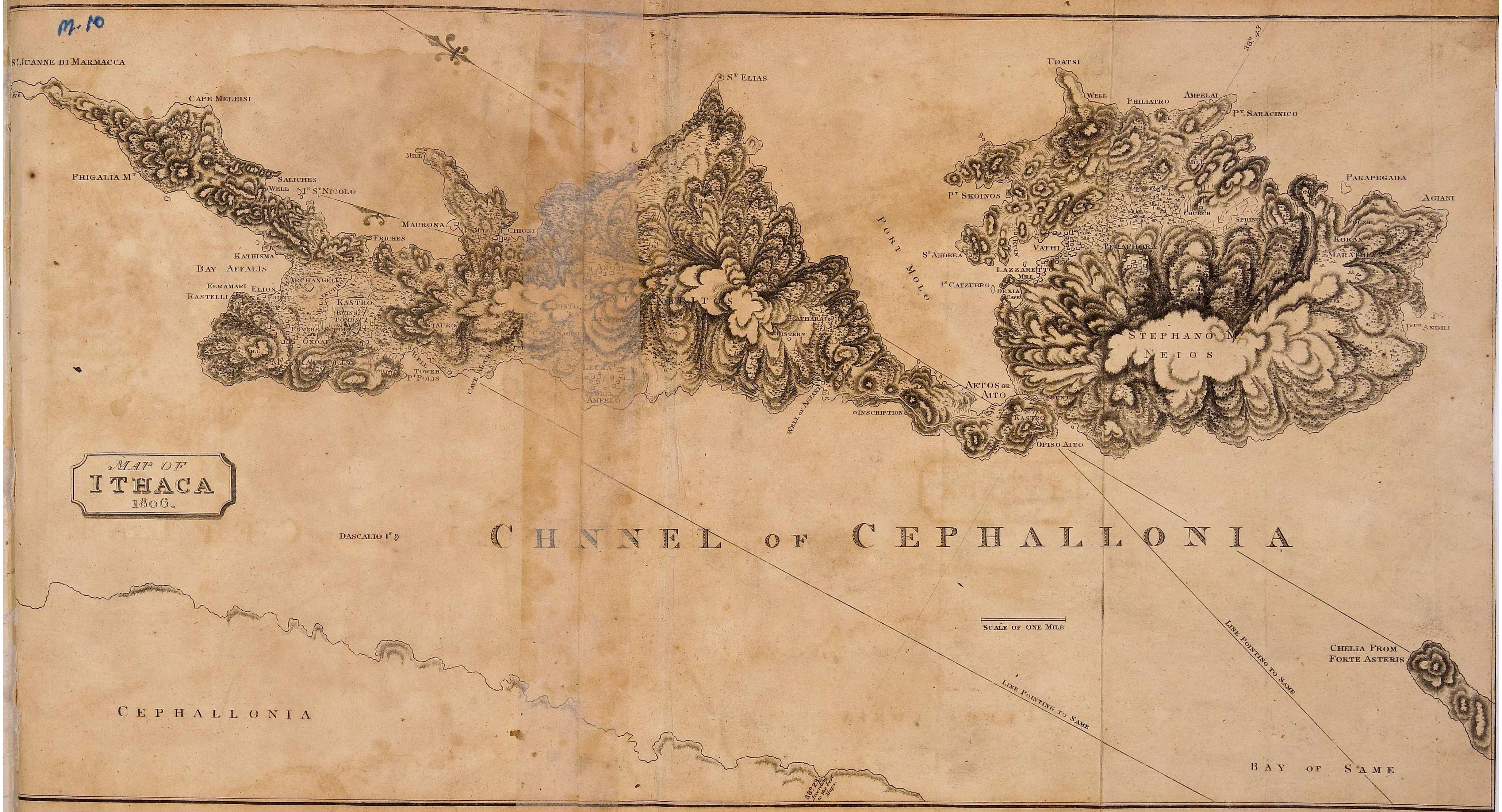
VIEW OF THE BATHI.

Published by Longman, Hurst, [illegible] noster Row, Dec. 1. 1807.

PORES.

Published by Longman [illegible]ernoster Row Dec. 1 1807.

M.10



London Published January 22 1808 by Longman & Co. Pater Noster Row.